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"Books should be used
but not abused"

"Lieser sollen unbrochen
aber nicht mitbrochen
werden"

First snow of the season 1885
fell during Hebrew hours on
Friday Oct 30th ~~during the~~
~~hours of 8.45 - 9.30 A.M.~~
M. Frankl.

Snowed again Dec 11th 1885
during Hebrew class from 8.45 -
9.30 A.M. M. Frankl.

Snow fell to depth of 15 inches
on the night of Jan 8th. Boreas
raged terribly during the "space of
3 days. M. Frankl. R.

Feb 23rd clear & temperate.
No Hebrew, because our
Rev Prof. was seriously indisposed.
M. Frankl

March 23rd snow and very windy.
Professor came late to the class room
we all having already retired. The ex-
tended a general invitation for the
season to remain in the class room, un-
less he orders otherwise. (Frankl)

March 26th Received a Hebrew Exercise
to be delivered March 30th. 3 large
sentences. Clear weather B.

ELEMENTARY
HEBREW GRAMMAR,

WITH

Reading and Writing Lessons and Vocabularies.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

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P R E F A C E.

THIS brief Manual has been prepared with special reference to the wants of beginners. The essential facts of the language are concisely stated, without the encumbrance of minute details, which would confuse their minds and impede their progress, and which belong properly to a more advanced stage of study. The tabular form has been adopted to as great an extent as possible, in order to exhibit to the eye whatever is capable of such a mode of representation. The Reading Exercises, which are of the simplest kind, have been carefully selected with a view to illustrate the forms and uses of different parts of speech, and especially the various classes of perfect and imperfect verbs; and they are accompanied by a special Vocabulary.

It will, as is hoped, meet the wants of non-professional students who seek a general knowledge of this venerable and sacred tongue rather than a thorough acquaintance with it, and who might be repelled by a larger and more costly apparatus. It is sufficiently

simple for private study, as well as adapted for use in schools and colleges where facilities are offered for the acquisition of the Hebrew. The author will be rejoiced if this humble volume should tend in any way to a more extended familiarity with the original language of the Old Testament among intelligent and liberally educated laymen.

PRINCETON, August 22, 1866.

P R E F A C E

T O T H E S E C O N D E D I T I O N .

THE Grammar has been entirely rewritten, with a view to adapt it more fully to the wants of those for whom it is intended. In doing this, the writer has had the benefit of practical suggestions from some of the best Hebrew teachers in various parts of the country, among whom he is particularly indebted to Prof. Hoyt, of Ohio Wesleyan University, Delaware, Ohio. The paradigms are, as in the previous edition, combined together in Grammatical Tables, which afford a complete survey of all the forms of the language. But for the greater convenience of the student a number of the paradigms are inserted in the text of the Grammar likewise, and in some of the earlier of these the pronunciation is also given in Roman letters, to relieve the labor, and prevent the mistakes incident to an imperfect acquaintance with the characters. A more complete system of exercises both in Hebrew reading and composition has been provided throughout, and the greatest pains have been taken to make them strictly progressive in their character. No grammatical form or construction is admitted into the lessons until this has

first been explained. In the orthography these exercises are inserted in the text of the Grammar in order that the eye of the student, perplexed by the strange forms of unfamiliar characters, may readily pass from the rules or principles to their application. The exercises in translation, whether from Hebrew into English or from English into Hebrew, are, as in the former edition, removed to the end of the volume. A special vocabulary, numbered to correspond with each successive lesson, contains all words not previously learned, while their separation upon different pages is designed to counteract the temptation to negligence, which would arise from having these significations before the eye in the very act of recitation. It is assumed that all words are mastered as the student proceeds, so that they are never repeated in the special vocabularies. General vocabularies follow both Hebrew-English and English-Hebrew, which contain every word to be found in any of the lessons. The principles of Syntax successively illustrated in the lessons, or necessary to be known in order to their proper understanding, are supplied in accompanying Remarks or Directions. The learner is thus gradually familiarized with the practical application of nearly all the important principles of Syntax before he comes to study them together in systematic order.

PRINCETON, October 11, 1871.

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ELEMENTARY HEBREW GRAMMAR.

ORTHOGRAPHY

§ 1. *The Letters.*

1. THE Hebrew has twenty-two letters; these are all consonants, and are written from right to left.

1. Ā'leph	א	———	12. Lā'medh	ל	L
2. Bēth	ב	Bh, B	13. Mēm	מ	M
3. Gī'mel	ג	Gh, G	14. Nun	נ	N
4. Dā'leth	ד	Dh, D	15. Sā'mekh	ס	S
5. Hē	ה	H	16. A'yin	ע	———
6. Vāv	ו	V	17. Pē	פ	Ph, P
7. Za'yin	ז	Z	18. Tsā'dhē	צ	Ts
8. Hhēth	ח	Hh	19. Kōph	ק	K
9. Tēth	ט	T	20. Rēsh	ר	R
10. Yōdh	י	Y	21. Shīn	ש	Sh, S
11. Kaph	כ	Kh, K	22. Tāv	ת	Th, T.

a. For the proper pronunciation of the vowels occurring in the names of the letters, see § 4. 1. *a.*

2. There are two letters, for which no equivalent is given in the preceding table; א like the English *h* in *hour* or the smooth breathing in Greek had no sound; ע had a strong guttural sound, but one which it is so difficult to make, that it is commonly neglected in reading.

3. For seven of the letters two equivalents are given. Thus, the six aspirates have also an unaspirated sound which is indicated by a point in the bosom of the letter, § 12; ב is *bh* or *v* and בּ *b*; ג *gh*, גּ *g*; ד *dh* as *th* in *the*, דּ *d*; כ *kh* as the German *ch* in *ich*, כּ *k*; פ *ph* or *f*, פּ *p*; ת *th* as in *thin*, תּ *t*. As, however, there are no sounds in English corresponding to *gh* and *kh*, ג may be pronounced *g* like גּ, and כ like כּ. The letter ש with a dot over its right arm has the sound of *sh*, and is called *Shīn*; ש with a dot over its left arm is called *Sin*, and is pronounced like *s*.

4. In three instances two letters have the same equivalent; thus ט and טת are represented by *t*, ס and ספּ by *k*, ס and ש by *s*. These letters, though pronounced alike by us, are nevertheless quite distinct and must not be confounded.

5. ה and ז require a doubled letter or two letters combined to represent them; ה is the simple *h*, ה has a stronger sound as of rasping the throat, and is represented by *hh*; ז is *ts* in *sits*.

6. Five of the letters have two forms; כ, מ, נ, פ, צ (combined in the memorial word כמנפצ *kimnappêts*) are used in the beginning or in the middle of words; at the end of words the bottom stroke is bent downward, כ, נ, מ, פ, or the letter closed up, כּ, נּ, מּ, פּ.

EXERCISE 1.

Hebrew words must never be divided at the end of a line.

Write the letters of the alphabet in their order, with their names and equivalents.

Write the following words or combinations of letters placing under each its equivalent:—

Pe-gimel Nun-samekh-kaph Sin-teth-nun Ayin-daleth
Kaph-lamedh Yodh-mem-yodh He-aleph-resch-tsadhe Za
yin resch-ayin Koph-tsadhe-yodh-resch Hheth-mem Iheth
resh-pe Lamedh-aleph Yodh-shin-beth-tav-vav.

Name the letters in Genesis i. 1–3 on page 133, and give the equivalent of each.

§ 2. *Their Classification.*

The letters may be divided,

1. First, with respect to the organs by which they are pronounced, into five classes, viz., Gutturals or those which represent a sound produced in the throat; Palatals formed by pressing the root of the tongue against the posterior roof of the mouth; Linguals formed by the tip of the tongue in contact with the anterior roof of the mouth; Dentals formed by the air driven against the teeth; and, Labials formed by the lips.

Gutturals	א	ה	ח	ע	(אֶחָדַע) <i>ah^ahha</i>
Palatals	ג	י	כ	ק	(גִּיכָק) <i>gīkhak</i>
Linguals	ד	ט	ל	נ	ה (דַּטְלֶנֶת) <i>datleneth</i>
Dentals	ז	ס	צ	ש	(זֶסְצַשׁ) <i>zastsash</i>
Labials	ב	ו	מ	פ	(בִּמָפָה) <i>būmaph</i>

ר though not properly a guttural may be classed with them, as it partakes of their peculiarities.

2. Secondly, into weak, medium, and strong. The weak consonants suffer on occasion frequent changes in the formation and inflection of words. The strong consonants are capable of entering without change into any combinations which analogy may require. Those of

medium strength are neither so stable as the latter, nor so feeble and fluctuating as the former.

Weak	{	א	ה	ו	י	Vowel-Letters.
		א	ה	ח	ע	
Medium	{	ל	מ	נ	ר	Liquids.
		ז	ס	צ	ש	
Strong	{	ב	פ	ק	ט	Aspirates and Mutes.
		ג	כ			
		ד	ת			

3. Thirdly, with respect to the function which they perform in the constitution of words, into radicals and serviles. The former, which comprise just one-half of the alphabet, are only used in the roots or radical portions of words. The latter, though they may also enter into roots, are likewise employed in the inflection of words, and the formation of derivatives, in prefixes and suffixes. The serviles are embraced in the memorial words אֵתָן מֹשֶׁה וְכֵלֶב (*ēthān mōshe v'khelebh*, Ethan, Moses, and Caleb). All the other letters are radicals, viz. ג, ד, ז, ח, ט, ס, ע, פ, צ, ק, ר.

EXERCISE 2.

Write the letters of each class with their names and equivalents.

Write the following letters, and indicate the class to which each belongs in respect of organ, strength, and function:—

Aleph, Lamedh, He, Shin, Mem, Vav, Tav, Beth, Nun, Yodh, Gimel, Daleth, Resh, Tsadhe, Ayin, Koph, Kaph, Samekh, Pe, Zayin, Hheth, Teth.

§ 3. *The Vowel-Letters.*

There were originally no separate signs for the vowels in Hebrew. They were either not written at all, or when it was thought necessary to express them, the vowel-letters (אֵהֵי *eh^evī*) were employed for this purpose. Thus י was used to signify not only *y* but also *i* and *ē*; ו stood for *ō* and *ū*; א or ה for *ā*, and in some cases for *ē* or *ō*; ע was also sometimes represented by י or ה; the other short vowels were scarcely ever written. Thus בֵּין *bīn* or *bēn*; קוֹם *kōm* or *kūm*; גָּלָה *gālā*, *gālō*, *g'lē* or *gōlē*; הַשְׁבִּינָה *t'shūbhēnā*.

§ 4. *The Vowel-Points.*

1. After the Hebrew ceased to be spoken, a more complete method of writing the vowels was needed, in order to indicate the exact pronunciation of words. With this view the vowel-points were invented. Of these three represent long, three short, and three doubtful vowels.

<i>Long Vowels.</i>			<i>Short Vowels.</i>			<i>Doubtful Vowels.</i>		
Kā'mets	⏟	ā	Pat'tahh	⏟	ă	Hhī'rik	⏟	ī or ĭ
Tsē're	⏟	ē	Se'ghōl	⏟	ĕ	Shū'rek	⏟	ū or ŭ
Hhō'lem	⏟	ō	Kāmets-Hhātūph	⏟	ō	Kib'buts	⏟	

a. The vowel *ā* is pronounced as in *father*, *ǣ* as in *fat*, *ē* as in *there*, *ē* as in *met*, *ī* as in *machine*, *ī* as in *pin*, *ō* as in *note*, *ō* as in *not*, *ū* as in *rule*, *ū* as in *full*. The quantity will be marked when the vowels are long, but not when they are short.

2. All the vowels are written under the letter after which they are pronounced, except two, viz. Hholem and Shurek.

3. Hholem is placed over the left edge of the letter to

which it belongs. When followed by ם or preceded by ם it coincides with the diacritical point over the letter e. g. מֹשֶׁה *mōshe*, סֹנֶה *sōnē*; when it follows ם or precedes ם it is written over its opposite arm e. g. תִּרְפֹּס, שִׁמְר *tirpōs*. Accordingly, if an unpointed consonant precede (i. e. one without a vowel or Sh'va, § 5) ם will be *ōsh* and ם *ōs*; if it have itself no other vowel point ם will be *sō* and ם *shō*, except at the end of words.

4. Shurek is a dot in the bosom of the letter Vav. When there is a ך in the text, the vowel *u*, whether long or short, is indicated by a single dot within it, and called Shurek; in the absence of ך it is indicated by three dots placed obliquely beneath the letter to which it belongs, and called Kibbutz.

EXERCISE 3.

The place of Aleph will be indicated in this and in following exercises by *, and that of Ayin by †. Teth, Koph, and Sin will be denoted by a dot beneath the letter, ת̣, כ̣, ס̣.

Write the long, short, and doubtful vowels with their names and equivalents.

Write: Zāhābh, lēhhēm, răbh, yēṭ, khōl, kōl, khāmus, †āmāl, mē*ōyēbh, shō*ēl, sōlēth, †im, *ēth, bhāyith, shōrāshim, yāruts, shōphēṭ, shālōsh, sōrāph, bhōṣēm.

Read the following words, and give the names and equivalents of the vowels which they contain.

מֶטֶר, גֶּן, חֶרֶב, שָׁכַר, חֶזֶר, שָׁלַח מִטְּחָה, מִשָּׁל, חֶשֶׁב, נֶשֶׂה, גֶּשֶׁה, שָׁרַק, *חֶקֶד, *חֶזֶד, אֶם, שָׁלַשִּׁם, קָמוּ.

* Kamets-Hhatuph.

§ 5. Sh'va.

1. Sh'vā ׀ is placed under vowelless consonants to indicate the absence of a vowel, e. g. מְמַלְכְּתִי *mamlakhti*.

At the end of words, however, it is omitted : בַּל (not בֶּל) *bal*, סֵגֶר (not סֶגֶר) *sōgēr*, unless the last letter is ך or is immediately preceded by another vowelless letter, or is doubled by Daghesht-forte, § 13, מֶלֶךְ *melekh*, קֹשֶׁט *kōsht*, אֶת *att*.

2. When a syllable begins with two consonants a slight sound is heard between them, as in English between the last two consonants of *giv'n*, *heav'n*; thus פֶּקֶד *p'kōdh*, בְּרִי *b'rū*, not *brū*. Sh'va is, therefore, said to be silent at the end of syllables, but vocal at the beginning.

3. Sometimes, particularly after the gutturals, this transition sound resembles an extremely short *a*, *e*, or *o*. It is then represented by the compound Sh'vas, which are formed by combining the sign for simple Sh'va already explained with that for Pattahh, Seghol, or Kamets. Hhatuph, as the case may be.

Compound Sh'vas	{	Hhātēph-Pattahh ֶֿ; thus יֶרֶג <i>h^arōgh</i>
		Hhātēph-Seghol ֶֿֿ; thus יֶיֹת <i>h^eyōth</i> .
		Hhātēph-Kamets ֶֿֿֿ; thus יֶלִי <i>lh^ol</i> .

§ 6. *Pattahh-furtive*.

Pattahh-furtive is a scarcely audible *a*, which steals in before the letter under which it is written. It occurs with ך, ך or the consonant ך at the end of words, when preceded by a long vowel other than *a*, or followed by another vowelless consonant, גַּבְהֹהֱ *gābhō^ah*, לָקַחְתָּ *lāka^ahht*. Comp. in English *fire*, pronounced *fī^r*.

EXERCISE 4.

Write the different Sh'vas and Pattahh-furtive with their names and equivalents.

Write the following words, and wherever Pattahh furtive has been improperly omitted, make the requisite correction:

Sh'näyīm, th'nū, y'dhēkhēm, h'rāghām, y'hōshū^{a†}, *lōh, mō†^omādh, khă^ashēr, mīlhāmōth, bh'simhhāthkhēm, lē^a.khōl, z'bhūl, yă†^alēhū, sāmēhh, s'bhībhōthāyikh, rākī†, dh'ghāth, yēš†.

§ 7. *Quiescence of the Vowel-Letters.*

1. The vowel-points above described were attached to the sacred text without any change in its letters. Consequently every vowel, which had previously been indicated by a vowel-letter, was now denoted both by that and by the sign subsequently added. In all such cases the letter is said to quiesce in the vowel, that is, it has not its consonant sound, but the vowel-sound represented by the accompanying or preceding point. Thus in בֹּר Vav stands not for *v* but for *ō*, and the word is read *bōr*; in גָּלָה, ה represents not *h* but *a*, and the word is *gālā*.

2. At the beginning or in the middle of a word the letters א ה ו י are consonants, if they are followed by a vowel or a Sh'va; if not so followed, they are quiescent: לֹוֶה *lōvē*, שֵׁיֹו *sēyō*, but מוֹט *mōt*, בֵּית *bēth*.

3. At the end of words ו is quiescent when preceded by *ō* or *ū*, and י when preceded by *ē* or *î*; but they are consonants if preceded by any other vowel sign, חֵי *hhē*, בִּי *bī*, but חַי *hhay*, גֹּי *gōy*.

Final ה is quiescent, unless it has Mappik, § 14, אֲרֵצָה *artsā*, but אֲרֵצָהּ *artsāh*.

Final א is invariably quiescent, if a vowel precedes. לֹא *lō*, בָּא *bā*; but if a vowelless consonant precedes, it is termed otiant: וַיֵּא *vayyar*.

a. It may be observed that א quiesces in a multitude of cases, where it is not properly a vowel-letter, which, in fact, it rarely is. Its feebleness is such that it scarcely ever terminates a mixed syllable. Such forms as רָאָה־מָה do occur; but א mostly loses its consonantal power at the end of a syllable, whatever the preceding vowel may be. Yodh similarly gives up its consonantal character in the termination יוֹ , or at least is neglected in the pronunciation, thus הִבְרִיֹּה *d'bhārāv*, הִבְרִיֹּה *ānāv*.

EXERCISE 5.

Pronounce the following words, and apply the rules for the quiescence of the vowel-letters.

בֵּאֵר , לְאֹדֶי , הָאֶסְפָּסָה , הִלְכוּ , יִרְאוּ , אֲוִיל , אֵין , אִישׁ² , אִתֶּן , הִנֵּה , נוֹ , יִשָּׁר , עָלִי , נִאֻוָּה , שְׁוֹן , לֵאמֹר , עֲוֹלָה , תִּלְוָה , פָּנִי , זוֹ , הִזִּי , אֶסְיִרָם , רָקִיעַ , מִלְכָּה , מִלְכָּה , חָטָא , גִּירָא , עֲדוּת , עֲדוּת , הִשְׁתַּחֲוֹת , בְּנוֹתֵי , בְּנוֹתֵי .

¹ The Shurek is regarded as belonging to the ך , and א is quiescent. ² *ish*, not *iyōsh*. ³ The Hholem belongs not to the ך , which has Sh'va, but to the ך ; the word is hence to be read *ēdh'vōth*.

§ 8. *Scriptio plena and defectiva.*

1. Vowels, which are indicated both by a vowel-letter and by a vowel-point, are said to be written fully, as in אוֹתוֹת *ōthōth*, שְׁלִישִׁים *shalīshīm*, מוֹת *muth*; those, for which a vowel-letter might have been employed, but which are expressed by the points only, are said to be written defectively, as אוֹתוֹת , שְׁלִשִּׁים , מוֹת .

2. As letters were rarely used to represent the short vowels, § 3, *u* and *i*, when written fully, are almost always long, e. g. לִינֹו *līnū*; when written defectively, they may be either long or short, e. g. יִרָשׁ *yīrash*, יִחַר *yīhhar*, תָּמִשׁ *tāmūsh*, מִשְׁכָּב *mūshkābh*.

EXERCISE 6.

Precision in the employment of the vowel-letters can only be attained by practice and a knowledge of forms. For the present the following general rules will suffice :

Write *ē* and *î* with Yodh and *ō* and *û* with Vav at the end of words ; elsewhere they may be written with or without the vowel-letters at discretion.

Write *ā* and *ě* without a vowel-letter except at the end of words, where *ā* may and *ě* must be represented by He.

In the following words, write the vowels both fully and defectively, wherever both forms are admissible :—

Zû, nîrâsh, *ôthô, yâshôbh, lânû, zě, bhô, hêkimû, yâmûsh, môshě, bhûl, yâkütsû, *âbhînû, hăṭîdhôthî, măyim, *âvĕn, mě, mē, mî, yāmôth, yâmôth, lūhhôth, shûbh, mĭn, hŭshlăkh.

§ 9. *Syllables.*

1. Two vowels can never come together in the same word in Hebrew without an intervening consonant, and hence there can never be more than one vowel in the same syllable.

2. Every syllable except initial א must begin with a consonant, and may begin with two, but never with more than two.

3. Syllables ending with a vowel are called simple, *מָה*, *מִי*, *הַקֶּמֶה*, *h^akē-mô-thā* ; those ending with a consonant, or, as is possible at the close of a word, with two consonants, are said to be mixed, *נִשְׁמַרְתֶּם*, *nish-mar-tem*, *נֶרְדָּה*, *nêrd*.

4. As Pattahh-furtive and the vocal Sh'vas, whether simple or compound, are not vowels but involuntary transition sounds, they with the consonants under which they stand cannot form syllables ; Pattahh-furtive is accordingly attached to that of the preceding vowel, and

the vocal Sh'vas to that of the following vowel; thus זָרוּץ *z'rō^a*.

5. Unaccented simple syllables always contain long vowels, and unaccented mixed syllables short vowels. But an accented syllable, whether simple or mixed, may contain indifferently a long or a short vowel.

6. A letter with simple Sh'va in the body of a word may either end or begin a syllable. If it is preceded by another Sh'va or by an unaccented long vowel, it belongs to the following syllable, תִּזְכְּרוּ *tiz-k'rū*, זָכְרִי *zō-kh'rē*; if by a short vowel or by an accented long vowel it is mostly attached to the preceding syllable, חֲסִדוֹ *hhas-dō*. קֹמְנָה *kōm'-nā*; if it be doubled by Daghesh-forte, § 13, the first of the two consonants into which it is resolved is connected with the preceding and the second with the following syllable, יִתְנוּ *yit-t'nū*.

7. Sometimes a consonant which is not doubled belongs in a measure to two syllables, completing that which precedes and beginning that which follows. In this case the former syllable is strictly speaking neither simple nor mixed, but may be denominated intermediate, thus in תִּהְיֶה *tā hă-r'ghū* and וַיְבַחֲשֵׁהוּ *vāy'bhāk'shū* for *vay-y'bhak-k'shū*, the first two are intermediate syllables.

a. Consonants which stand in this equivocal relation are such as remain single when analogy would require them to be doubled, וַיְבַחֲשֵׁהוּ for וַיְבַחֲשֵׁהוּ, וַיְבַחֲשֵׁהוּ for *y'bhāk'hāl* for *y'bhāk'hāl*; or have a vocal Sh'va or a vowel when they might be expected to have a silent Sh'va, תִּהְיֶה for תִּהְיֶה *tāh-r'ghū*; or are preceded by a short vowel which has arisen from Sh'va, הִצֵּחַ for הִצֵּחַ, בִּדְחֵהוּ *bīdh'ghāth* for בִּדְחֵהוּ, בִּדְחֵהוּ for בִּדְחֵהוּ, קֹדְשִׁים *kō-dhāshīm* for קֹדְשִׁים. Also when the same consonant is immediately repeated in the same word the intervening Sh'va is made vocal in order to give distinctness to the reduplication, e. g. צִלְלוּ *tsilwō*.

EXERCISE 7.

Write the following words, and ascertain the quantity of their vowels:—

Yis-ra-ēl', gho-yim', bh'no-the-hēm', u-bh'*o-ts'ro-thă'yikh,
 khu-shăn', rish-†a-thă'yim, mě'-lekh, bh'bhi†-nō', li-hu-dhā',
 †^azobh-khēm', yith-ka-†ē'-ha.

Write and divide into syllables:—

Ūmikhnēkhēm', yēsh'bhū', hūmtsāthō', yikhra†ēm',
 shighyōnōth', bhě*^emūnāthō', v'lār'*ūbhēnī', thăh^arō'ghū,
 shōlē^ahh'.

§ 10. Resulting Vowel-Changes.

Certain vowel-changes result from the foregoing rules, viz.:—

1. If two vowelless consonants concur at the beginning of a syllable, the first will receive a short vowel. This is commonly Hhirik, e. g. דִּבְרִי *dibhrē* for דְּבְרִי; but if one of the consonants had a compound Sh'va, the vowel corresponding will be inserted, e. g. יַעֲמֹד *ya^amōdh* for יְעַמֹּד; or if a vowel has been rejected, the new vowel may be conformed to it, e. g. מֹלֶכְךָ *mol'khō* for מֶלֶכְךָ from מֶלֶךְ.

2. When a tone-vowel is immediately preceded by two consonants the pronunciation is frequently softened by giving a pretonic vowel, mostly Kamets, to the first, e. g. מִלְכֹּת from מִלְכָּה, רַבָּה, לִקְחָה. And the vowel *a* is often retained in such a situation, when other vowels would be rejected, e. g. שְׁמִיעִי from שָׁמַע, but שְׁמִיעִי not שְׁמִיעִי from שָׁמַר.

3. The harshness of concurring consonants at the end of a word is commonly relieved by inserting Seghol, to which a preceding Pattahh is conformed, יִרְבֵּי for יִרְבֶּי, לִכְתֹּב for לִכְתֵּב, מִלְכֵּךְ for מִלְכָּךְ. If either consonant is a guttural Pattahh is mostly used instead, יִרְבֶּה, פִּעֵל, יִרְחֵק. If either consonant is י, Hhirik is used; if the second

consonant is ׀ it will rest in Shurek, בָּוֶה, כָּלִי, אֶחָד, but מֶוֶה.

4. When by reason of any changes occurring in words a short vowel comes to stand in a simple syllable, the vowel must ordinarily be prolonged or the syllable converted into a mixed syllable by doubling the succeeding consorant; thus instead of נִיחַ we find נִיחַ *γā-nī^{ah}h* or נִיחַ *yan-nī^{ah}h*.

5. When a simple syllable becomes mixed or a long mixed syllable loses its accent, its vowel is ordinarily shortened, e. g. סֶחֶר from סָחַר, לָנֶל from לָנַל.

§ 11. *Kamets and Kamets-Hhatuph.*

Kamets *ā* and Kamets-Hhatuph *ō* are both represented by the same sign (,), but may be distinguished by the following rules:—

1. In accented syllables, whether simple or mixed, and in unaccented simple syllables, § 9, 5, it is Kamets, מֶוֶה *mā'vēth*, דָּבָר *dā-bhār'*; in unaccented mixed syllables it is Kamets-Hhatuph, חֶפְשִׁי *hhōph-shī'*, וַתֵּשֶׁב *vattā-shōbh*.

2. Before a letter with simple Sh'va the distinction is mostly made by Methegh (-), § 22; without Methegh it is always Kamets-Hhatuph, with it commonly Kamets, חֶכְמָה *hhōkh-mā*, חֶחָמָה *hhā-kh'mā*.

3. Before a guttural with Hhateph-Kamets, or Kamets-Hhatuph, the syllable is frequently intermediate, § 9, 7, and the vowel *ō*, though accompanied by Methegh, בְּחֵרִי *bō^hhh^orī*, תִּעֲבֹדֶם *tō^hōbh'dhēm*.

a. Some cases falling under 2 and 3 can only be decided by the etymology; thus וַאֲנִיֹּה with the prefixed conjunction *vō^hnīyyōth*, הָאֲנִיָּה with the article *hū^hnīyyā*; שְׂרָשִׁים *shōrāshīm* from שָׂרַשׁ *shārāshīm* from שָׂרַשׁ; שְׁמִירָה in Ps. lxxxvi. 2 the imperative *shōmrā*, in Job x. 12 the preterite *shām'rā*

EXERCISE 8.

Apply the foregoing rules to the words that follow.

לָקַם, מִלְכִּים, דִּבְקָה, דִּבְקָה, דָּת, פָּלֶשׁ, פָּקְדָנוּ, נָהָר, שִׁבְטָה.

Write:—

Yā'hōm, *āz', *ōznām', māl'khū', mōl'khō', dhābhāi',
mōhh'rābhōth', hbākh'mā', hhōkhmā', nōt'ōbh'dhēm'.

§ 12. *Daghesh-lene.*

1. Dāghēsh-lene is a point written in the letters ד ג ב ר כ פ ת (בְּגַד כְּפָת) *b'ghadh k'phath*) to indicate the loss of their aspiration, § 1, 3. They retain their aspirate sound, when they are immediately preceded by a vowel or a vocal Sh'va; when not so preceded, they receive Daghesl-lene, בְּגַדְהֶם *b'ghadhtem*.

2. An initial aspirate following a word which ends in a vowel, and has a conjunctive accent, § 16, does not take Daghesl-lene הָיְתָה הָהוּ, Gen. i. 2; but if the accent is disjunctive, Daghesl-lene is inserted, since in this case the aspirate is regarded as removed from the influence of the vowel בְּצִלְמִנִּי כְדִמּוֹתָיו, Gen. i. 26.

EXERCISE 9.

Correct the following sentences by inserting or omitting Daghesl-lene:—

Yāshabh bhātir †adh †ōm'dhō liphnē hā†ēdhā l'mish-phāt †adh mōth khōhēn ghādhōl.

V'†āšitā hhesed †al †abdekā kī bib'rīt 'dōnāy hēbē*†ā et abd'lkā v'im bī †āvōn h'nūtēnī v'†ad *ābikā lō* t'bī*ēnī.

§ 13. *Daghesh-forte.*

1. Daghesh-forte is a point inserted in the bosom of a letter to show that it is to be doubled; thus וַיַּיִם *vayyim-māl*. It is never found in the gutturals א ה ח ע, and rarely in ו.

2. A point in one of the aspirates is Daghesh-forte if a vowel precedes, otherwise it is Daghesh-lene, § 12, 1, דִּבְרָה *dibbartā*. The aspirates when doubled likewise lose their aspiration.

3. A point in Vav is Daghesh-forte if a vowel precedes; otherwise it is Shurek וַיָּיִץ *y'tsavvū*.

4. Daghesh-forte is sometimes inserted for euphony, as עֲנִי *inn'bhē* for עָנִי *in'bhē*. When the first letter of a word is doubled in order to link it with the final vowel of the word preceding, it is called Daghesh-forte conjunctive, קִימוֹ צֵא *kūmū-ts-ts'ū*.

5. Daghesh-forte is frequently omitted from vowelless letters, whether in the middle or at the end of words. In the former case the following Sh'va generally remains vocal, וַיְחַפֵּה *vay'hhaph* for וַיַּחַפֵּה *vayy'hhapp*.

§ 14. *Mappik.*

Mappik' is a point inserted in a final He to denote that it is a consonant, and not a vowel, § 7, 3, מַלְכָּה *malkāh*, מַלְכָּה *malkā*.

EXERCISE 10.

Write:—

Shibbātstā, hāṭṭābbā+ōth, dābh'rāh, *dhābb'rā, gūlgōlto, bikkārtīm, vāyyibbāk'+ū, hāyyüllādh, tūkh'lū, †āṣīthā llō.

Pronounce the following words and name the points which are written in the letters:—

וַיִּשְׁתַּחֲוֶה, מִיָּנִי, עֲמָה, פֶּרְמָלוֹ, הַבְּלִיעַל, תִּלְבַּשָּׁה, אָתָם, כְּתוּבָה,
 הָהָה, וַיִּגְדֹּה, מִפְּלִים, פְּלִים, לְרַגְלָה, צְהִיחָה, הַצִּילֹה, תִּצְוֹנֹה,
 שְׁמַעַת, כְּגַעַת, וַחַד, גִּדְפֹי, אוֹדֶךְ, הַטּוֹחָה, בְּמִלְכֶךְ, בְּשִׁקִּים,
 אֲתִקְנֶה, אֲקַבְצֶךְ, יִכְנֹנִי, מַעֲלֶה לָּהּ, הַפְסִים, וַיִּפֹּל, פָּנָיו.

§ 15. *Raphé.*

Rāphé is a small horizontal stroke placed over a letter and denotes the opposite of Daghesh-lene, Daghesh-forte, or Mappik, as the case may be: הִיבְּוָסְהָ *hivvās'dhā* not *hivvūs'dhāh*.

§ 16. *Accents.*

1. An accent is written upon every word, with the twofold design of marking its tone-syllable and of indicating its relation to other words in the sentence.

2. Accents are either disjunctives or conjunctives, as shown in table III. The former indicate that the word upon which they are placed is more or less separated from those that follow; the latter that it is connected with what follows.

3. The place of the accent is either over or under the letter preceding the tone-vowel, with the exception of the prepositives (marked *prep.* in the table), which always accompany the initial letter of the word, and the postpositives (marked *postp.*), which stand upon its final letter.

4. Silluk has the same form as Methegh; but the former invariably stands on the tone-syllable of the last word in the verse, while Methegh is never written under a tone-syllable. Pashta is likewise distinguished from

Kadhma, and Y'thibh from Mahpakh, only by their position.

5. In the poetical books, Job, Psalms, and Proverbs, a different system of accentuation prevails from that which is in use in the rest of the Old Testament.

§ 17. *Position of the Accent.*

The accent always falls either upon the ultimate or penultimate syllable, and is governed by the following rules:—

1. In their uninflected state all words, whether primitive or derivative, are accented on the ultimate, הָרֵג, דָּבָר. But Segholate words and forms, that is, such as have an unessential vowel in the ultimate, inserted to soften the harshness of concurring consonants, § 10. 3, are accented on the penultimate, מִלָּה for מֵלָה, יָגַל for יִגַּל.

2. If the word receive an addition at the end consisting of a vowel or beginning with one, this will attract the accent to itself or to its initial vowel, הִרְגוּ, דְּבָרִים.

Exceptions.—*a.* Suffixes added to the 3 fem. preterite of verbs, הִרְגָּתָם. *b.* Personal terminations of verbs and the paragogic vowels הַ, הֵ, and יֵ, when they do not cause the rejection of the vowel previously accented, קָמָה, הִרְגִּימִי, but הִרְגִּי.

3. When a simple syllable is attached to a word either directly or by means of a union vowel, the accent is given to the penult, קָלוּתָהּ, קָל, מֵאֲסִתָּהּ, מֵאֲסָהּ, מֵאֲסָהּ.

The suffix הֵ follows the general rule, when preceded by a vowel, or attached to the 3 fem. preter. of verbs; otherwise it draws the accent upon itself, יָרָהּ, יָרַחְתָּהּ, אָבִיָּהּ.

4. A consonant appended to a long final vowel draws the accent to the ultimate, יָמִיתָהּ, יָמִיתָהּ.

5. Appended mixed syllables always receive the accent, מִלְכָּם, הַלְכָּם.

6. The only prefixes which affect the position of the accent are the Vav Conversive of the future, which draws it back from a mixed ultimate to a simple penult, וַיֵּאמֶר; and the Vav Conversive of the preterite, which throws it forward from the penult to the ultimate, וַאֲמַרְךָ.

EXERCISE 11.

Accent the following words :

*ābh and the derived forms hā*ābh, *ābhī, *ābbinū, *ābhik, *ābhōth, *bhōthēnū, lă*bhōthēhēm.

Pākādh' and the derived forms pāk'dhū, pākādhnū, pākādh'tī, p'kādhtiv, p'kādhtēm, yīphkōdh, hīphkidh, yāphkidhēhū, hīthpāk'dbū, hāmmūphkādhim.

§ 18. *Recession of the Accent.*

A conjunctive is frequently removed from the ultimate to the penult, if a disjunctive immediately follows, whether upon a monosyllable or the penult of a dissyllable, קָרָא לִיָּה Gen. 1 : 5.

§ 19. *Pause Accents.*

The greater disjunctives, which mark the limits of clauses and sections, are called pause accents.

These sometimes stand upon the penult in words ordinarily accented on the ultimate, אֲנֹכִי, אֲנֹכִי; or *vice versâ* upon the ultimate in place of the penult, וַיֵּאמֶר.

They also occasion certain vowel changes, viz., they

1. Lengthen short vowels, particularly (.) or (.) to (.) אֵמֶר, אֶמֶר; עָרַב, עֶרַב.

2. Restore vowels dropped in inflection, דְּבָרִי, דְּבָרִי.
3. Change simple Sh'va to Seghol, יְהִי, יְהִי.
4. Change compound Sh'va to the corresponding long vowel, אֵי, אֵי.

§ 20. *Consecution of Accents.*

1. The last word in every verse receives Silluk, and is followed by two dots vertically placed (:) called Soph Pasuk (i. e. end of the verse).

2. If the verse consists of two clauses, the last word of the first clause is marked by Athnabh. If of three clauses, which is the greatest number that any verse can contain, the first is limited by Segholta, the second by Athnabh, and the last by Silluk.

3. These clauses are divided into sections, if necessary, by one or more of the disjunctives, Zakeph Katon, Zakeph Gadhol, R'bbi^a, Pazer, and T'lisha Gh'dhola.

4. In the sections thus created the accents are disposed relatively to the disjunctive which marks its close, see table XX.

5. Each disjunctive of the first class is regularly preceded by one conjunctive and a disjunctive of the second class; disjunctives of the second class by two conjunctives and a disjunctive of the third class; disjunctives of the third class by three conjunctives and a disjunctive of the fourth class; and disjunctives of the fourth class by four or more conjunctives.

6. The trains of accents thus formed are adapted to sections of different length and character by omitting such of the Conjunctives, and more rarely by repeating such of the Disjunctives, as the mutual relations of the words may seem to require, and breaking off the series whenever all the words in the section have been supplied.

§ 21. *Makkeph.*

1. Makkēph' (-) is used to connect words. Monosyllabic particles especially are frequently thus linked with the succeeding or preceding word, אִם-תִּקְשֹׁה-לִי.

2. Where two or more words are united in this manner the last only has an accent. Hence a long mixed syllable, followed by Makkeph, must be shortened, § 9, 5, קָל־עוֹף, or else receive the secondary accent Methegh, § 22, אִי־יִרְאֶה.

EXERCISE 12.

Connect each pair of words by Makkeph, inserting Daghesth-forte conjunctive whenever the former ends in *a* or *ē*.

Kōl yiṣrā*ēl, yāl'dhā lō, *ēth *ēllē, *ēthmōkh bō, tih'yē lī, tēn lī, sh'lōsh *ēllē, y'bhāḵḵēsh dāḏath, l'khā nā*.

§ 22. *Methegh.*

1. Methegh (-) represents a minor stress of the voice, which usually falls upon the second syllable before the accent, and again upon the fourth, if the word have so many, וּמִהִיכֹנֹת, יִרְאֶה-לִי.

2. If the syllable which should receive it is mixed, it may be given in preference to an antecedent simple syllable; or if none such precede, it may be omitted altogether.

3. It is always given to simple syllables, followed by a vocal Sh'va, יִאֲמַר; also to intermediate syllables followed by compound Sh'va, or a vowel which has arisen from compound Sh'va, לֹאֲשֹׁר, יִתְחַדֵּד, and frequently when the Sh'va is simple, לִמְנַצֵּחַ.

4. The place of Methegh is often supplied by au

accent chosen agreeably to the laws of consecution,
אֶנְחֶמְכֶם.

EXERCISE 13.

Apply the rules for Methegh. A hyphen represents Makkeph.

Vē*lōhē', lă*^adhōnēhēm', mēhāmmă†^arākḥā', †āmmīnā-
dhābh', bēn-hā*āmā', bērākhnūkhēm', vāyyīr'*ū', hān-
nōgh'sīm', hā*īshshā', mē*ārtsō', lāthēth-lā'nū, hīthhāl-
lēkh-nō^ahh', mē†^abhōdhāth'khēm'.

§ 23. *K'ri and K'thibh.*

1. K'ri (*read*) is the technical name of a marginal reading in the Hebrew Bible, which is sanctioned by tradition as a substitute for the corresponding reading in the text, or the K'thibh (*written*). The vowels of the K'ri are connected with the letters of the text and a reference made to the margin where the letters of the former may be found.

2. If a given word is to be omitted in reading, it is left unpointed, and the note קרי ולא כתיב *written but not read*, placed in the margin. If, on the other hand, a word is to be supplied, its vowels are inserted in the text, and the letters placed in the margin with the note, כתיב קרי ולא כתיב *read but not written*.

3. In some words of frequent occurrence, a different reading is suggested by the points alone, without a marginal explanation. Thus the sacred word יהוה, which the Jews have a superstitious dread of pronouncing, is read by them as if it were אֲדֹנָי *Lord*, whose points it accordingly receives, יְהוָה, unless these two names stand in immediate connection, when to avoid repetition it is read אֲדֹנָיִם and pointed יְהוָה; so the pronoun הוּא is read הֵיא.

EXERCISE 14.

Write the following words, as they would appear in the text, and in the margin of the Hebrew Bible, uniting the points of the K'ri with the letters of the K'thibh, and making the appropriate marginal note.

Lārūbh k'thibh—lāribh ḵ'ri; šīmā k'thibh—šūmā ḵ'ri; ṭāšīthī k'thibh—ṭāšīthā k'ri; bīsh'nāth k'thibh—bāsh-shānā ḵ'ri; ṭābhdō k'thibh—ṭābhdēkhā ḵ'ri; hōtsīthihā k'thibh—hātstsīthūhā ḵ'ri; bh'yīšrā*ēl k'thibh—yīšrā*ēl ḵ'ri; p'rāth read but not written; *īm written but not read.

ETYMOLOGY.

§ 24. *Prefixed Particles.*

1. The significant elements of speech in Hebrew consist of

(1) Prefixed particles, which do not form a complete word of themselves, but are always attached to that which follows.

(2) The Pronouns, which are used both separately and as appendages to other words.

(3) The remaining parts of speech, which always constitute separate words.

2. The prefixed particles are the article, He interrogative, the inseparable prepositions, and Vav Conjunctive.

§ 25. *The Article.*

1. The definite article consists of ה with Pattahh followed by Daghesht-forte in the first letter of the word to which it is prefixed, מֶלֶךְ *a king*, הַמֶּלֶךְ *the king*.

2. If the first letter of the word have Sh'va, Daghesht-forte may be omitted except from the aspirates, § 13. 5, הַיּוֹאֵל, הַמְדַּבֵּר, but הַבְּרָכָה, הַכְּתִיבָה.

3. Before gutturals, which cannot receive Daghesht-forte, § 13. 1, the article has Kamets, § 9. 5. This is always the case before א and ר and commonly before ע; before ה and ח Pattahh is mostly retained, § 9. 7, הַחֹשֶׁךְ, הַהוּא, הַחַיִּים, הַרְשָׁע, הָאֱדוֹלָה.

a. The nouns אֶרֶץ *earth*, הָר *mountain*, and עַם *people* on receiving the article lengthen their vowels to הָאֶרֶץ, הָהָר and הָעַם.

4 Before the strong gutturals with Kamets, the article has Seghol. This is always the case with ה, but with ה and ע only takes place, when the article stands upon the second syllable before the accent, הַחֵג, הַחֶכֶם, הַהָרִים, הָעֵרִים, but הָהָר, הָעֵם.

§ 26. *He Interrogative.*

The letter ה prefixed with Hhateph-Pattahh asks a question, נֵלֵךְ *we shall go*, הֵנֵלֵךְ *shall we go?* Before a vowelless letter, § 10. 1, or a guttural this becomes Pattahh, הִידְעֶתֶם *do ye know?* הֵאֲלֵךְ *shall I go?* Before gutturals with Kamets it is changed to Seghol הִיְתָה *it was*, הֵהִיְתָה *was it?*

EXERCISE 15.

Be careful to apply the rule for Daghesh-lene, § 12. 1; and observe that simple Sh'va following either the article or the interrogative is always vocal, § 9, *a*, הִידְעֶתֶם not הִידְעָתֶם.

Prefix the article to the following words:—

בָּשָׂר flesh; זָהָב gold; יָם sea; עֵץ tree; אֹר light; אֲדָמָה ground; חֹשֶׁךְ darkness; מְלָאכָה work; תְּאֵנָה fig-tree; עָפָר dust; עֶצֶם bone; לֶחֶם bread; נֶבֶלָה corpse; רָקִיעַ firmament; רוּחַ spirit; עָרֶב evening; חֶרֶב sword; זָרַע seed; כּוֹכָב star; עֵלֶף leaf; אָדָם man; שָׁנָה year; נָהָר river; אֲרֶץ¹ earth; עַם people; חַי or חַיִּי living; דְּבָרִים words; כְּתָפוֹת shoulders.

See § 25. 3, *a*.

Prefix He Interrogative to the following words:

אֵמֶת, אֲנֹכִי, תְּבוּאָה, שִׁמְרִי, קֶלֶי, בֵּן, אִם, עוֹד, זֹאת, עוֹר, חֹזֶק, לְמַעַנְהָ, טוֹב, אֲמֵלֶם, פְּתִיחַ, אֵל, לֹאֵל, שְׂכַחְתֶּם, תִּמְרוּ, בָּאת, אֲתָה, תִּשְׁפֹּט, תִּתֵּן, מִכְבֹּד, חֶקֶר, רִאיוֹת, רִאיוֹתָם, מִכְסֵּה, אֲדָרֶשׁ, בָּעֵד, מַעַט, גַּם, רַב.

¹ Resh is not regarded as a guttural in the rule for He Interrogative.

§ 27. *Inseparable Prepositions*

1. The prepositions ב, כ and ל are regularly prefixed with Sh'va, בְּרֵאשִׁית, כָּכֹל, לְאַבְרָהָם. Before vowelless letters they take Hhirik, § 10. 1, בְּרֵקִיעַ for בְּרֵקִיעַ; before gutturals with compound Sh'va they take the corresponding short vowel, § 10. 1, בְּחֵלִי, לְאֵכֹל, כְּאֵרִי; before monosyllables and before dissyllables accented upon the penult, they frequently receive a pretonic Kamets, § 10. 2, כְּזֹאת, לְנֹפֶשׁ; before the article its ה is rejected and the vowel given to the preposition כְּהַדְבָּר for כְּהַדְבָּר, לְהַאֲרֹץ for לְהַאֲרֹץ.

a. The initial א of אֲדֹנָי *Lord*, אֲדֹנָי *master* when it has a singular suffix, and אֱלֹהִים *God* quiesces after the inseparable prepositions, § 7, a, לְאֲדֹנָי, לְאֱלֹהִים for לְאֱלֹהִים the Segnol lengthened to Tsere in the simple syllable also in the inf. const. אֲמַר *to say* after ל, לְאֲמַר but אֲמַר, אֲמַר.

2. The preposition מִן *from* may either be written as a separate word or shortened to the prefix מ with Hhirik followed by Daghesh-forte in the next letter, מִדֶּרֶךְ for מִן דֶּרֶךְ. Before ה Hhirik is commonly retained, § 9. 7, but before other gutturals it is lengthened to Tsere, § 9. 5, מִחֵץ for מִן חֵץ, but מֵאֶרֶץ, מִהָעוֹלָם.

a. The inseparable prepositions take before the divine name יְהוָה the same pointing that they would receive before אֲדֹנָי, which the Jews substitute for it in reading, thus בְּיְהוָה, כְּיְהוָה, לְיְהוָה, מִיְהוָה, Comp. § 23. 3.

§ 28. *Vav Conjunctive.*

The conjunction ו *and* is regularly prefixed with Sh'va וְהָאָרֶץ, וְהָשָׁן. Before one of the labials ב, מ, פ, or before a vowelless letter Vav quiesces in Shurek וּבִין; before a vowelless Yodh it receives Hhirik, in which the Yodh quiesces, וְיָחִי; before a guttural with

compound Sh'va it receives the corresponding short vowel, *וְהָלִי*, *וְעָזָז*, *וְנָאִי*; before monosyllables and dissyllables accented on the penult it frequently receives a pretonic Kamets *וְנָע*, *וְנָבֵהוּ*.

VOCABULARY 1.

The parts of speech are distinguished by initials or abbreviations; m. denotes masculine, f. feminine, pl. plural.

אָדָם n. m. <i>man</i>	כְּ prep. <i>according to, as, like.</i>
אֹר n. m. <i>light</i>	כּוֹכָבִים n. m. pl. <i>stars</i>
בְּ prep. <i>in</i>	לְ prep. <i>to, for</i>
בְּהֵמָה n. f. <i>beast, cattle</i>	לֹא adv. <i>not</i>
בַּיִת n. m. <i>house</i>	לֶחֶם n. m. f. <i>bread</i>
בֹּקֶר n. m. <i>morning</i>	לַיְלָה n. m. <i>night</i>
בָּשָׂר n. m. <i>flesh</i>	מִן prep. <i>from</i>
וְ conj. <i>and</i>	עַד prep. <i>unto, until</i>
חֹשֶׁךְ n. m. <i>darkness</i>	עָרֶב n. m. f. <i>evening</i>
יוֹם n. m. <i>day</i>	שָׂדֶה n. m. <i>field</i>
יָם n. m. <i>sea</i>	שָׁמַיִם n. m. pl. <i>heaven</i>
יָרֵחַ n. m. <i>moon</i>	שֶׁמֶשׁ n. m. f. <i>sun.</i>

Lesson 1 in Reading Hebrew, see page 111.

Lesson 1 in Writing Hebrew, see page 137.

The succeeding lessons are connected with the vocabularies that follow in their order.

§ 29 *Personal Pronouns.*

1 The personal pronouns are the following, viz :

SINGULAR.

1. *I* אֲנִי ānōkhī', אָנִי 'ni
3. { *Thou* m. אַתָּה attā'
- { *Thou* f. אַתְּ (אַתִּי) att

3	{ <i>He</i>	הוא hū
	{ <i>She</i>	היא (הוא) hī

PLURAL.

1.	<i>We</i>	אֲנֵחֵנוּ 'nāhh'nū,	נֶחֱנוּ nahh'nū,	אֲנֵנוּ 'nū
2	{ <i>Ye m.</i>	אַתֶּם attem'		
	{ <i>Ye f.</i>	אַתֶּן attēn',	אַתֶּנָּה attē'nā	
3	{ <i>They m.</i>	הֵם hēm,	הֵמָּה hēm'mā	
	{ <i>They f.</i>	הֵן hēn,	הֵנָּה hēn'nā	

2. When governed by verbs, nouns or particles they are appended to them in the following shortened forms, called pronominal suffixes :

	SINGULAR.	PLURAL.
1. <i>Com.</i>	י נִי	נִי
2. { <i>Masc.</i>	ה	כֶּם
	הָ	כֶּן
3. { <i>Masc.</i>	הוּ	הֶם
	הִי	הֵן

3. In the first person singular י is used with nouns, and נִי with verbs. The third plural forms הֶם, הֵן are used with plural nouns; כֶּם, כֶּן with verbs and singular nouns. The suffixes כֶּם, כֶּן, הֶם, הֵן are called grave, the rest are light.

4. The inseparable prepositions are united with pronominal suffixes as shown in Table IV.; כִּי is prolonged by the syllable מוֹ and מִן becomes before light suffixes מִמֶּן or מִמָּה. The suffix הוּ preceded by ׀ is contracted to וּ e. g. בּוֹ for בְּהוּ, לוֹ for לְהוּ; הִי preceded by ׀ is shortened to הֶ, e. g. בָּהּ for בְּהִי and in like manner with the pause accent בָּהּ, 2 masc. sing. for בְּהִי.

VOCABULARY 2.

אוֹת n. m. f. *sign*אָח n. m. *brother*אֵין *there is not*אֱלֹהִים n. m. pl. *God*אָרֶץ n. f. *earth, land*בֵּין prep. *between*זָהָב n. m. *gold*חַי adj. *living, alive*יְהוָה n. m. *Jehovah*יִשְׂרָאֵל n. m. *Israel*כֶּסֶף n. m. *silver*עוֹד adv. *yet, besides*עַל prep. *upon, over*עֲלָם n. m. *eternity*עִם prep. *with*עִמָּדִי or עִמָּי *with me*עַתָּה adv. *now*תַּחַת prep. *under, instead of*§ 30. *Other Pronouns.*

1. The demonstrative pronoun is

Masc. Fem.

Common.

SINGULAR זֶה זֹאת *this*PLURAL אֵלֶּה אֵלֶּה *these*

The poetic form זֶה is used both as a demonstrative and a relative.

2. The personal pronoun of the third person הוּא is also employed as a remote demonstrative *that*.

3. The relative pronoun is אֲשֶׁר *who, which*, sometimes shortened to שֶׁ, see Table V. When the relative is governed by verbs, nouns, or particles, it stands without change of form at the beginning of its clause, and the appropriate pronominal suffix is attached to the governing word אֲשֶׁר יוֹמֵהוּ *who his day* i. e. *whose day* לוֹ—אֲשֶׁר *who—to him* i. e. *to whom*. When a preposition stands before the relative, it governs not the relative itself but its antedecent understood; thus, לְאֲשֶׁר means not *to whom* or *to which* but *to him who* or *to that which*. It receives an adverbial sense when followed by שָׁם *there*,

e. g. *אֵשֶׁר—שָׁם* *where*, *אֵשֶׁר—שָׁמָּה* *whither*, *אֵשֶׁר—מִשָּׁם* *whence*.

4. The interrogative and indefinite pronouns are *מִי* *who?* or *whoever* and *מָה* *what?* or *whatever*. The vowel of *מה* varies with the first letter of the following word, see Table IV. In a few instances its vowel-letter is dropped, and it is converted into a prefix, e. g. *מַה־זֶּה* for *מָה זֶה* *what is this?*

5. Another interrogative is formed by prefixing the particle *אֵי* to the pronoun *זֶה*, *זוֹת*, thus *אֵי זֶה* *which?* or *what?* *אֵי לָזוֹת* *for what?* *why?* *אֵי מִזֶּה* *from what place?* *whence?*

VOCABULARY 3.

כָּל n. m. <i>whole, all, every</i>	מָקוֹם n. m. f. <i>place</i>
מַיִם n. m. pl. <i>water</i>	קֹדֶשׁ n. m. <i>holiness, a holy place or thing.</i>
מֵעַל adv. <i>above</i>	

VERBS.

§ 31. *Their Species.*

1. Hebrew verbs have seven different forms, called species or conjugations, viz. :

1. Kal Simple active.
2. Niphal Simple passive.
3. Piël Intensive active.
4. Pual Intensive passive.
5. Hiphil Causative active.
6. Hophal Causative passive.
7. Hithpaël Reflexive.

2. The first of these species is called *Kal light*, because in it no other than the three radical letters appear, and these only in their single power. The other names are taken from *פָּעַל* *to do*, being the forms assumed by this verb in each species severally.

3. To each of these species belong a preterite and future, two forms of the infinitive called respectively the absolute and the construct, a participle, and except to the Pual and Hophal, which as pure passives cannot express a command, an imperative. The Kal alone has two participles.

a. All of these species very rarely co-exist in the same verb. Their signification is commonly but not invariably what is stated above. The Piel is sometimes causative like the Hiphil, and the Niphal reflexive like the Hithpaël, or the Hithpaël passive like the Niphal. In these cases one or other of the equivalent species is often dropped as unnecessary, or some distinction in usage is created between them. In intransitive verbs the Niphal, if it exists at all, is usually the passive of a transitive or causative sense.

§ 32. *Perfect Verbs.*

1. Verbs are called perfect, when they conform throughout to the standard inflection; and imperfect, when in consequence of a weak letter, § 2. 2, or some other peculiarity in the root they deviate from it.

2. If קָטַל *to kill* be taken as the model of the perfect verb, the various species with their significations will be as follows, viz. :—

- | | | |
|-------------|------------|-------------------------------------|
| 1. Kal | קָטַל | <i>to kill.</i> |
| 2. Niphal | נִקְטַל | <i>to be killed.</i> |
| 3. Piel | קָטַל | <i>to kill many or to massacre.</i> |
| 4. Pual | קָטַל | <i>to be massacred.</i> |
| 5. Hiphil | הִקְטִיל | <i>to cause to kill.</i> |
| 6. Hophal | הִקְטַל | <i>to be caused to kill.</i> |
| 7. Hithpaël | הִתְקַטַּל | <i>to kill one's self.</i> |

a. It is in each case the third person masculine singular of the preterite, which is given above, and the strict signification, therefore, is *he has killed*, etc. But when these forms are used to represent the species their proper equivalent is the infinitive, which is the form employed in designating verbs in English.

§ 33. *Kal Preterite and Infinitives.*

1. The Kal preterite is inflected thus:—

PRETERITE.

SING. 3 masc. קָטַל katal' *he killed, did kill or has killed.*
 3 fem. קָטְלָה kāt'lā' *she killed.*
 2 masc. קָטַלְתָ katal'tā *thou (m.) killedst.*
 2 fem. קָטַלְתְ katal't' *thou (f.) killedst.*
 1 com. קָטַלְתִּי katal'ti *I killed.*
 PLUR. 3 com. קָטְלוּ kāt'lū *they killed.*
 2 masc. קָטַלְתֶּם k'talten' *ye (m.) killed.*
 2 fem. קָטַלְתֶּן k'talten' *ye (f.) killed.*
 1 com. קָטַלְנוּ katal'nū *we killed.*
 INFINITIVE absolute קָטַל kātōl', construct קָטַל k'tōl *to kill*

2. The vowel of the second radical in the Kal preterite is commonly Pattahh, as in קָטַל; in a few verbs, however, most of which are intransitive, it is Tseré as in כָּבַד *to be heavy*, or Hholem as in שָׁכַל *to be bereaved*.

KAL PRETERITE with *ē*.

	3 masc	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING	כָּבֵד		כְּבֹדָה	כְּבֹדָה	כְּבֹדָה	כְּבֹדָתִי
PLUR.		כְּבֹדֵי		כְּבֹדָתָם	כְּבֹדָתָן	כְּבֹדָתֵי
INFINITIVE absolute	כְּבֹד					
INFINITIVE construct	כְּבֹד					

KAL PRETERITE with *ō*.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	שָׁכַל		שָׁכְלוּ	שָׁכַלְתָּ	שָׁכַלְתְּ	שָׁכַלְתִּי
PLUR.		שָׁכְלוּ		שָׁכַלְתֶּם	שָׁכַלְתֶּן	שָׁכְלוּ
INFINITIVE	absolute שֹׁכֵל, construct שָׁכַל.					

3. The endings of the first and second persons of the preterite are fragments of the corresponding pronouns; thus **הָ** in **קָטַלְתָּ** is from **אַתָּה** 2 masc. sing., **תָּ** in **קָטַלְתָּ** from **אַתָּה** 2 fem. sing., **הֶם** and **הֵן** from the 2 plur. **אַתֶּם** and **אַתֶּן**; **הִי** in **קָטַלְתִּי** is by euphonic change for **כִּי** from **אֲנִי** 1 pers. sing., **נִי** in **קָטַלְנוּ** from **אַנִּי** 1 pers. plur. As two of the persons are thus designated by pronominal fragments, no such designation was needed in the case of the third and only remaining person. The simple form of the verb without addition **קָטַל** is accordingly used for the 3 masc. sing.; **הָ** in **קָטַלָּהּ** being the sign of the feminine and so used also in nouns and adjectives, and **וּ** in **קָטַלְוּ** the sign of the plural.

VOCABULARY 4.

גָּדַל v. (fut. a) <i>to be great</i>	מְאֹד adv. <i>very</i>
דָּבַק v. (fut. a) <i>to cleave, adhere</i>	מִצְוָה n. f. <i>commandment</i>
דֶּלֶת n. f. <i>door</i>	מָשַׁל v. <i>to rule</i>
הָדָר n. m. <i>majesty</i>	נָתַן v. <i>to give</i>
הוֹדָר n. m. <i>splendor</i>	סָגַר v. <i>to shut</i>
יָצַק v. <i>to pour</i>	צִדִּיק n. m. <i>righteousness</i>
כִּי conj. <i>for, because, that</i>	שָׁבַת v. <i>to rest, cease, keep</i>
כֵּלִים n. m. pl. <i>vessels, articles</i>	<i>Sabbath</i>
לָבַשׁ or לָבַשׁ v. (fut. a) <i>to</i>	שָׁבַת n. m. f. <i>Sabbath</i>
<i>put on, wear, be clothed</i>	שָׁכַן v. <i>to dwell</i>
<i>with</i>	שָׁמַר v. <i>to keep, observe.</i>

אֵת is the sign of the definite object and is placed before pronouns or definite nouns when governed by a transitive verb.

§ 34. *Niphal, Piel, and Pual Preterites and Infinitives.*

The Niphal is formed by prefixing **נִ**; the Piel and Pual by doubling the second radical and attaching the appropriate vowels.

NIPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	נִקְטַל		נִקְטְלָה	נִקְטַלְתָּ	נִקְטַלְתְּ	נִקְטַלְתִּי
PLUR.		נִקְטְלוּ		נִקְטַלְתֶּם	נִקְטַלְתֶּן	נִקְטַלְנוּ
INFINITIVE absolute	הִקְטַל, construct הִקְטִיל.					

PIEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קָטַל		קָטְלָה	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתִּי
PLUR.		קָטְלוּ		קָטַלְתֶּם	קָטַלְתֶּן	קָטַלְנוּ
INFINITIVE absolute	קָטַל, construct קָטֵל.					

PUAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	קִטַּל		קִטְלָה	קִטַּלְתָּ	קִטַּלְתְּ	קִטַּלְתִּי
PLUR.		קִטְלוּ		קִטַּלְתֶּם	קִטַּלְתֶּן	קִטַּלְנוּ
INFINITIVE absolute	קִטַּל, construct קִטֵּל.					

VOCABULARY 5.

The initials K., N., P., etc., denote the verbal species.

אֶלְעָזָר n. m. <i>Eleazar</i>	סָגַר v. N. Pu. <i>to be shut</i>
אֶרֶץ n. m. f. <i>ark</i>	קָבֵץ v. P. <i>to gather</i> ; N. <i>to be gathered</i>
בָּדַל v. N. <i>to be separated, divided</i>	קָדַשׁ v. P. H. <i>to sanctify, consecrate</i> ; N. Pu. <i>to be sanctified</i>
יָדַע v. K. <i>to know</i>	שָׁבַע v. N. <i>to swear</i>
כָּבַשׁ v. K. P. <i>to subdue</i> ; N. <i>to be subdued</i>	שָׁכַל v. P. <i>to bereave</i>
לִפְנֵי <i>before</i>	שָׁכַן v. P. H. <i>to cause to dwell</i>
לָקַח v. K. <i>to take</i>	
מָשַׁח v. K. <i>to anoint</i>	
מִשְׁכָּן n. m. <i>tabernacle, dwell</i>	שֶׁן n. m. <i>oil</i>
<i>ing</i>	

§ 35. *The remaining Preterites and Infinitives.*

The Hiphil and Hophal are formed by prefixing ה with the proper vowels. The Hithpael is formed by prefixing הה to the construct infinitive of the Piel.

HIPHIL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָתָּ	הִקְטִילָתְּ	הִקְטִילָתִי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HOPHAL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִקְטִיל		הִקְטִילָהּ	הִקְטִילָתָּ	הִקְטִילָתְּ	הִקְטִילָתִי
PLUR.		הִקְטִילוּ		הִקְטִילְתֶּם	הִקְטִילְתֶּן	הִקְטִילְנוּ
INFINITIVE	<i>absolute</i> הִקְטִיל, <i>construct</i> הִקְטִיל.					

HITHPAEL PRETERITE.

	3 masc.	3 com.	3 fem.	2 masc.	2 fem.	1 com.
SING.	הִתְקַטֵּל		הִתְקַטֵּלָהּ	הִתְקַטֵּלָתָּ	הִתְקַטֵּלָתְּ	הִתְקַטֵּלָתִי
PLUR.		הִתְקַטֵּלוּ		הִתְקַטֵּלְתֶּם	הִתְקַטֵּלְתֶּן	הִתְקַטֵּלְנוּ
INFINITIVE	<i>absolute</i> הִתְקַטֵּל, <i>construct</i> הִתְקַטֵּל.					

VOCABULARY 6.

בָּדַל v. H. to separate	מְלָאכָה n. f. work
גּוֹיִם n. m. pl. nations	מָלַךְ v. Ho. to be caused to reign, to be made king
גַּם conj. also	מֶלֶךְ n. m. king
דָּוִד n. m. David	מְלָכּוּת n. f. kingdom
חַיָּה n. f. animal, wild beast	מְעַט n. a little ¹
כָּרַח v. H. to cut off; Ho. to be cut off	

¹ מְעַט is a noun meaning a little thing or a small quantity of any thing, but not

מַעַט v. H. <i>to make small</i> or	שָׁבַת v. H. <i>to cause to rest,</i> <i>few</i>	or <i>cease</i>
קָדַשׁ v. Hith. <i>to sanctify</i> or	שָׂחַת v. H. <i>to destroy</i> <i>purify one's self</i>	
קָרַב v. H. <i>to bring near, offer</i>	שָׁלַח v. P. H. <i>to send.</i>	

§ 36. *Kal Future, Imperative, and Participles.*

1. The future and imperative of each species are formed from the construct infinitive by attaching the proper pronominal fragments.

FUTURE.

SING. 3 masc.	יִקְטֹל	yiktōl'	<i>he shall or will kill</i>
3 fem.	תִּקְטֹל	tiktōl'	<i>she will kill</i>
2 masc.	תִּקְטֹל	tiktōl'	<i>thou (m.) wilt kill</i>
2 fem.	תִּקְטְלִי	tikt'li'	<i>thou (f.) wilt kill</i>
1 com.	אֶקְטֹל	ektōl'	<i>I shall kill</i>
PLUR. 3 masc.	יִקְטְלוּ	yikt'lū'	<i>they (m.) will kill</i>
3 fem.	תִּקְטְלֶנָּה	tiktōl'nā	<i>they (f.) will kill</i>
2 masc.	תִּקְטְלוּ	tikt'lū'	<i>ye (m.) will kill</i>
2 fem.	תִּקְטְלֶנָּה	tiktōl'nā	<i>ye (f.) will kill</i>
1 com.	נִקְטֹל	niktōl'	<i>we shall kill.</i>

IMPERATIVE.

SING. 2 masc.	קַטֵּל	k'tōl'	<i>kill thou (m.)</i>
2 fem.	קַטְלִי	kit'li'	<i>kill thou (f.)</i>
PLUR. 2 masc.	קַטְלוּ	kit'lū'	<i>kill ye (m.)</i>
2 fem.	קַטְלֶנָּה	k'tōl'nā	<i>kill ye (f.)</i>

little or *small* as an adjective. Thus we may say מַעַט מַיִם *a little water*, מַעַט
לֶחֶם *a little bread*; but מַעַט could not be used in such phrases as *a little house*,
a little door. A different word would be required in the latter case.

PARTICIPLES.

SINGULAR.		<i>Active.</i>		PLURAL.	
<i>masc.</i>	<i>fem.</i>		<i>masc.</i>	<i>fem.</i>	
קָטַל	קָטְלָה	or	קָטְלֵת	קָטְלִים	קָטְלוֹת <i>killing</i>
kōtēl'	kōt'lā'		kōte'leth	kōt'lim'	kōt'lōth'

Passive.

קָטוּל	קָטוּלָה	קָטוּלִים	קָטוּלוֹת	<i>killed</i>
kātul'	k'tulā'	k'tulim'	k'tulōth'	

2. Some verbs have Pattahh in the second syllable of the Kal future and imperative. This is regularly the case with those which have Tserē or Hholem in the preterite, thus יִכָּבֵד, יִשָּׁפֵל.

KAL FUTURE with *ā*.

	3 <i>masc.</i>	3 <i>fem.</i>	2 <i>masc.</i>	2 <i>fem.</i>	1 <i>com.</i>
SING.	יִכָּבֵד	תִּכָּבֵד	תִּכָּבֵד	תִּכָּבְדִי	אִכָּבֵד
PLUR.	יִכָּבְדוּ	תִּכָּבְדְנָה	תִּכָּבְדוּ	תִּכָּבְדְנָה	נִכָּבֵד

IMPERATIVE.

	2 <i>masc.</i>	2 <i>fem.</i>		2 <i>masc.</i>	2 <i>fem.</i>
SING.	כָּבֵד	כָּבְדִי	PLUR.	כָּבְדוּ	כָּבְדְנָה

3. In the inflection of the future the letters prefixed mostly denote the person and those affixed the gender or number; י of the 3 masc. יִקָּטַל is by euphonic change for ו from הוּא, and as in the preterite ו is appended as the sign of the plural יִקָּטְלוּ; ת of the 3 fem. תִּקָּטַל is the sign of the fem. (see above the fem. ending of the participle). and נָה is appended in the plural תִּקָּטְלְנָה from הִנָּה. In the second person ת is from אַתָּה, the fem. taking י from אַתִּי, the masc. plur. ו as in the third person, and

the fem. נָה from אָהָה. In the first person sing. אֶקַּטְל is from אָנִי; in the plur. נִקְטְלוּ, נ is from אָנִי.

4. In the imperative no personal prefix is needed, as but one person is in use; gender and number are distinguished as in the second person of the future.

VOCABULARY 7.

בְּתוּלוֹת n. f. pl. *virgins*

דִּבֵּר v. P. *to speak*

יוֹסֵף n. m. *Joseph*

כֵּן adv. *so*

סֶלַע n. m. *rock*

עַתָּה n. m. f. *time*

פִּלִּשְׁתִּים n. m. pl. *Philistines*

צִיּוֹן n. f. *Zion*

שָׁנִי n. m. *crimson*

שַׁעַר n. m. f. *gate*.

§ 37. *Niphal, Piel, and Pual Futures, etc.*

1. Where the infinitive has ה prefixed to the radicals this is rejected in the future after the personal prefix, thus from הִקְטִיל is formed יִקְטֹל.

2. The participles of the Piel and subsequent species are formed from the construct infinitive by prefixing מ, a fragment of the indefinite pronoun מִי or מֶה.

NIPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטְלִי	תִּקְטֹל	תִּקְטְלִי	אֶקַּטְל
PLUR.	יִקְטְלוּ	תִּקְטְלֶנָּה	תִּקְטְלוּ	תִּקְטְלֶנָּה	נִקְטְלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֹל	הִקְטְלִי	PLUR.	הִקְטְלוּ	הִקְטְלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	נִקְטֵל	נִקְטָלָה	OR	נִקְטָלָה	
PLUR.	נִקְטָלִים	נִקְטָלוֹת			

PIEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטַלְנָה	תִּקְטֹלוּ	תִּקְטַלְנָה	יִקְטֹלוּ

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	קְטֹל	קְטֹלִי	PLUR.	קְטֹלוּ	קְטַלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

PUAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטְלִי	אִקְטֹל
PLUR.	יִקְטֹלוּ	תִּקְטַלְנָה	תִּקְטֹלוּ	תִּקְטַלְנָה	יִקְטֹלוּ

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטֹל	מִקְטֹלָה or מִקְטָלָה	PLUR.	מִקְטָלִים	מִקְטָלוֹת

VOCABULARY 8.

אָמַר v. K. *to say*
 בְּרִית n. f. *covenant*
 הִנֵּה int. *lo! behold!*
 טוֹב adj. *good*
 יַעֲקֹב n. m. *Jacob*
 יְרִיחוֹ n. *Jericho*

כָּבֵד v. P. *to honor*, N. *to be honored*
 כְּבוֹד n. m. *honor*
 כֹּהֲנִים n. m. pl. *priests*
 כָּרַח v. K. *to cut, make a covenant*

מָלַע v. K. <i>to withhold, keep back</i>	קָטַר v. H. <i>to burn incense</i>
עֲדָה n. f. <i>company, assembly</i>	רַע adj. <i>bad, evil</i>
עַל-פָּנָי in the presence of	שָׁכַח v. K. <i>to forget</i>
עַם n. m. <i>people</i>	שָׁמַר v. N. <i>to keep one's self, take heed.</i>
פֶּן conj. <i>lest, that not</i>	

§ 38. Hiphil, Hophal, and Hithpael Futures, etc.

HIPHIL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטִיל	תִּקְטִיל	תִּקְטִיל	תִּקְטִילִי	אִקְטִיל
PLUR.	יִקְטִילוּ	תִּקְטִלְנָה	תִּקְטִילוּ	תִּקְטִלְנָה	נִקְטִיל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִקְטֵל	הִקְטִילִי	PLUR.	הִקְטִילוּ	הִקְטִלְנָה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטִיל	מִקְטִילָה	or	מִקְטָל	
PLUR.	מִקְטִילִים	מִקְטִילוֹת			

HOPHAL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַלִי	אִקְטַל
PLUR.	יִקְטְלוּ	תִּקְטַלְנָה	תִּקְטְלוּ	תִּקְטַלְנָה	נִקְטַל

IMPERATIVE wanting.

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִקְטַל	מִקְטַלָּה	or	מִקְטָל	
PLUR.	מִקְטָלִים	מִקְטָלוֹת			

HITHPAEL FUTURE.

	3 masc.	3 fem.	2 masc.	2 fem.	1 com.
SING.	יִתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטֵּל	תִּתְקַטְלִי	אִתְקַטֵּל
PLUR.	יִתְקַטְלוּ	תִּתְקַטְלֶנָּה	תִּתְקַטְלוּ	תִּתְקַטְלֶנָּה	נִתְקַטֵּל

IMPERATIVE.

	2 masc.	2 fem.		2 masc.	2 fem.
SING.	הִתְקַטֵּל	הִתְקַטְלִי	PLUR.	הִתְקַטְלוּ	הִתְקַטְלֶנָּה

PARTICIPLE.

	masc.	fem.		masc.	fem.
SING.	מִתְקַטֵּל	מִתְקַטְלָה	or	מִתְקַטֵּל	
PLUR.	מִתְקַטְלִים	מִתְקַטְלוֹת			

VOCABULARY 9.

חֶסֶד n. m. <i>kindness, mercy</i>	מָלַךְ v. H. <i>to cause to reign</i>
יְשַׁע n. m. <i>salvation</i>	צִעָקָה n. f. <i>cry</i>
כֵּן adv. <i>thus</i>	שָׂבִיל v. H. <i>to be wise, act wisely</i>
לְבַשׁ v. H. <i>to cause to put on, to clothe</i>	שִׂמְחָה n. f. <i>gladness</i>
מָטָר v. H. <i>to cause to rain</i>	שִׂשׂוֹן n. m. <i>joy</i>
מָטָר n. m. <i>rain</i>	שְׂאֲרִית n. f. <i>remnant</i>

§ 39. *Peculiar Forms.*

1. When the last radical is נ or ת, it is united by Daghash-forte with personal endings beginning with the same letter, e. g. הַשְׁבַּתִּי for הִשְׁבַּתִּי, תִּשְׁכַּנָּה for תִּשְׁכַּנִּי.

2. The vowel-letter ה may be added to the 2 masc. sing. of the preterite, and dropped from the fem. plurals of the future and imperative, e. g. בָּגְדָהּ, תִּזְכְּרֶנָּה.

3. Final ך is sometimes added to װ of the preterite, and to װ and ם of the future, e. g. ךְדַּעִין, ךְדַּבְּקִין.

4. The Kal construct infinitive, in a few instances, has Pattahh in place of Hholem, שָׁבַב, שָׁפַל; and occasionally it takes a feminine ending דְּבַקָּה for דְּבַק.

5. The Niphal absolute infinitive may be either נִקְטַל or הִקְטַל; קָטַל may be used for the absolute as well as the construct infinitive Piel.

6. A few verbs have Pattahh or Seghol as the vowel of the second radical in the Piel preterite, קָדַשׁ, דָּבַר instead of קִדַּשׁ, דִּבֵּר; Pattahh also occurs in the Hithpael הִתְקַצְּפָה.

7. Pual sometimes has Kamets-Hhatuph and Hophal Kibbutz in the first syllable הִשְׁפִּיב, בָּרַח.

8. Tav of the prefixed ה in Hithpael is transposed with the first radical of the verb, if it be one of the sibilants ס, ש or שׁ; with צ the ה is transposed and in addition changed to ט; with ד, ט or ת, and occasionally with other letters, the ה is assimilated to the first radical and united with it by Daghesch-forte, הִצְטַדַּק, הִסְתַּבֵּל, הִדַּבֵּק.

§ 40. *Paragogic and Apocopated Future and Imperative.*

1. The vowel ה is appended to the first person of the future, and, in a very few instances, to the third person singular, to express desire or determination, נִתְּקָה *we will break* or *let us break*. This is called the paragogic or cohortative future.

2. The apocopated or jussive future is a shortened form of the second or third persons singular and expresses a wish or command, or, with a negative, dissuasion or prohibition. In perfect verbs it is distinguished from

the simple future only in the Hiphil species, in which the ך of the ultimate is changed to (.), תִּשְׁבֹּל *thou mayest understand* or *understand thou*.

3. Paragogic ה, is sometimes appended to the mascu line singular of the imperative, softening the command into an entreaty or expression of desire, שְׁמַעָה *oh, hear!* or *pray, hear!*

4. The addition of ה, to a future or imperative commonly causes the rejection of its last vowel, except in the Hiphil species where ך remains or is restored אֲשַׁמְרֶה, אֲבַדִּילָה. The Kal imperative with *ō* becomes קַטְלָה *koṭlā*; the Kal imperative with *ā* becomes קִבְּדָה *kibh'dhā*.

§ 41. Vav Conversive.

Vav Conversive is a modification of the copulative ו *and*, and is so called because it has, in certain cases, the effect of converting the future into a preterite and the preterite into a future.

Vav Conversive prefixed to the future takes Pattahh followed by Daghesht-forte in the next letter, וַיִּשְׁטֹר *he will shut*, וַיִּסְתֹּר *and he shut*. If this be Yodh with Sh'va, Daghesht is usually omitted, וַיִּקְרָא. Before א of the first person, which cannot receive Daghesht, Pattahh is lengthened to Kamets, וַאֲדַבֵּר. The verb commonly suffers the same change as in the apocopated future, § 40. 2, and in the first person sometimes has paragogic ה.

Vav Conversive prefixed to the preterite has the same pointing with Vav Conjunctive, § 28, וְשָׁמַר *he has kept*, וְשָׁמַר *and he will keep*.

For the influence of Vav Conversive on the accent, see § 17. 6.

VOCABULARY 10.

אַהֲרֹן n. m. <i>Aaron</i>	יָשַׁב v. K. <i>to dwell, inhabit</i>
אֵל adv. <i>not</i>	כְּתוֹנֶת n. f. <i>tunic</i>
אֵלַי prep. <i>to, unto, respecting</i>	מַלְכָּה n. f. <i>queen</i>
אַפֵּי n. m. <i>ashes</i>	מֹרְדֵּכַי n. m. <i>Mordecai</i>
בְּגָדִים n. m. pl. <i>garments</i>	קָבַל v. P. <i>to receive, accept</i>
בָּרָד n. m. <i>hail</i>	קָרַב v. K. (fut. a) <i>come near,</i>
הֵנָּה adv. <i>hither</i>	<i>approach</i>
זָעַק v. K. (fut. a) <i>to cry</i>	קָרַע v. K. (fut. a) <i>to rend</i>
זַעֲקָה n. f. <i>cry</i>	רֹאשׁ n. m. <i>head</i>
חֶרֶב n. f. <i>sword</i>	רָחַץ v. K. (fut. a) <i>to wash</i>
יָגַע v. K. <i>to be weary</i>	שַׁק n. m. <i>sackcloth</i>
יָד n. f. <i>hand</i>	שָׁלַח v. K. (fut. a) <i>to send.</i>
יָרַשׁ or יָרַשׁ v. K. <i>to drive out</i>	

§ 42. *Verbs with Suffixes.*

1. The personal pronouns are frequently suffixed to the verbs of which they are the object. The forms of the suffixes have already been given, § 29. 2.

2. The personal terminations of the verbs suffer the following changes before suffixes:—

PRETERITE

SING. 3 *fem.* הָ becomes הַ.

2 *masc* תָ sometimes becomes תַ before יָ.

2 *fem.* תָ becomes תִּי.

PLUR. 2 *masc.* תָּם becomes תִּי. The 2 *fem. plur.* does not occur with suffixes.

FUTURE.

PLUR. 2 and 3 *fem.* תִּקְטְלֶנָּה becomes תִּקְטְלֵנִי.

3. The suffixes are joined directly to those verbal forms which end in a vowel; those forms which end in a

consonant insert before, הָ, כָּם and כֶּן a vocal Sh'va, and before the remaining suffixes a full vowel, which in the preterite is mostly *ā* and in the future and imperative mostly *e*.

4. Nun is sometimes inserted between the future of the verb and the suffix, particularly in emphatic and pausal forms. This is called Nun Epenthetic. It is commonly united by Daghesh-forte with נ of the 1 pers. suffix and ך of the 2 pers., to which it is almost always assimilated.

5. The 3 pers. suffix is liable to the following contractions; in the *masc.* הוּ becomes וּ, יְהוּ becomes יִי., יְהוּ becomes יְהִי, נָהוּ becomes נִי; in the *fem.* הִי becomes הֵי, יְהִי becomes יְהֵי, נָהִי becomes נֵי.

6. The first and second persons of the verb do not receive suffixes of the same person with themselves.

The 3 masc. sing. of the Preterite Kal קָטַל assumes the following forms in combination with suffixes:—

SING.	1 com.	קָטַלְנִי	k'tālā'nī	he killed me
	2 masc.	קָטַלְךָ	k'tāl'khā'	he killed thee (m.)
	2 fem.	קָטַלְךָ	k'tālākh'	he killed thee (f.)
	3 masc.	{ קָטַלְהוּ קָטַלוּ	{ k'tālā'hū k'tālō'	{ he killed him
	3 fem.	קָטַלְהָ	k'tālāh'	he killed her
PLUR.	1 com.	קָטַלְנוּ	k'tālā'nū	he killed us
	2 masc.	קָטַלְכֶם	k'tāl'khem'	he killed you (m.)
	2 fem.	קָטַלְכֶן	k'tāl'khen'	he killed you (f.)
	3 masc.	קָטַלָם	k'tālām'	he killed them (m.)
	3 fem.	קָטַלָן	k'tālān'	he killed them (f.)

7. Verbs having *e* in the Preterite substitute Tsere for Kamets with the second radical throughout the Kal preterite with suffixes, e. g. קָטַלְנִי from קָטַל.

The remaining parts of the verb are sufficiently represented in Table VII.

VOCABULARY 11.

אב n. m. <i>father</i>	חָמָן n. m. <i>Haman</i>
אֲדֹנָי n. m. <i>Lord</i>	מִזְבֵּחַ n. m. <i>altar</i>
אם n. f. <i>mother</i>	מִלְחָמָה n. f. <i>war, fighting</i>
בת n. f. <i>daughter</i>	סָגַר v. P. <i>to shut up</i> ; H. <i>to</i>
גָּדַל v. P. <i>to make great</i>	cause to shut
הִבֵּק v. H. <i>to overtake</i>	סָפַר v. P. <i>to recount, tell</i>
דָּם n. m. <i>blood</i>	רָעָב n. m. <i>famine.</i>

VOCABULARY 12.

אֵיכָכָה adv. <i>how</i>	נֶגֶד prep. <i>before, in the pre</i>
אָנוּשׁ n. m. <i>man</i>	sence of
אִשָּׁה n. f. <i>woman</i>	עוֹל n. m. <i>suckling, babe</i>
בְּרָכָה n. f. <i>blessing</i>	עָטַר v. P. <i>to crown</i>
דַּמַּשְׁק n. <i>Damascus</i>	פָּשַׁט v. K. <i>to take off clothes</i>
דֶּרֶךְ n. m. f. <i>way</i>	צָרָה n. f. <i>trouble</i>
הֵלֵךְ v. K. <i>to go, walk</i>	רַגְלִים n. f. du. <i>feet</i>
זָכַר v. K. <i>to remember</i>	רַחוּם adj. <i>merciful</i>
הִלָּץ v. P. <i>to deliver</i>	שָׁלְמָה n. f. <i>garment</i>
טָנַף v. P. <i>to soil, defile</i>	שָׁמַר v. H. <i>to rise early</i>
מִשַּׁל v. H. <i>to cause to rule</i>	שָׁמַע v. K. <i>to hear</i>
נָא <i>pray, I pray thee</i>	תִּפְשׁ v. K. <i>to lay hold of, seize.</i>

NOUNS.

§ 43. Gender and Number.

1. Nouns in Hebrew are of two genders, masculine and feminine. The masculine has no characteristic termination; the feminine ends in ה, or ת.

2. There are three numbers, the singular, dual, and plural. The dual is restricted for the most part to the

names of objects occurring in pairs. It ends in ים in nouns of both genders.

3. The plural of masculine nouns ends in ים, or more rarely יך, and that of feminine nouns in ות.

4. It is to be observed, however, that a number of feminine nouns lack the characteristic ending in the singular. Also, that some masculine nouns take ות in the plural, some feminines take ים, and some of each gender take indifferently ים or ות.

§ 44. *Feminine, Dual, and Plural.*

The following changes result from appending the terminations for gender and number.

I. The feminine ending ת.

1. If the ultimate is simple there is no change.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
מִצְרַיִם	<i>an Egyptian,</i>	מִצְרַיִת		שְׁנִי	<i>second,</i>	שְׁנִית
יְמִינִי	<i>right,</i>	יְמִינִית		שְׁלִישִׁי	<i>third,</i>	שְׁלִישִׁית
פְּנִימִי	<i>interior,</i>	פְּנִימִית		מוֹצֵא	<i>finding,</i>	מוֹצֵאת.

2. If the ultimate is mixed, an unaccented Seghol is inserted before the termination to prevent the concurrence of vowelless consonants, § 10. 3, and to this a preceding *a*, *ē* or *ī* is commonly assimilated.

<i>masc.</i>		<i>fem.</i>		<i>masc.</i>		<i>fem.</i>
נִשְׁבָּר	<i>broken,</i>	נִשְׁבָּרַת		שֹׁכֵב	<i>lying</i>	שֹׁכֵבַת
מִשְׁלָשׁ	<i>triple,</i>	מִשְׁלָשַׁת		מְדַבֵּר	<i>speaking</i>	מְדַבֵּרַת
מִקְבָּץ	<i>gathered,</i>	מִקְבָּצַת		אַדִּיר	<i>large</i>	אַדִּירַת
אֲדָמָה	<i>reddish,</i>	אֲדָמָהַת		שֹׁלֵט	<i>imperious</i>	שֹׁלֵטַת
שֹׁפֵד	<i>shedding,</i>	שֹׁפֵדַת		מְשִׁכִּיל	<i>prudent</i>	מְשִׁכִּילַת

3. If the last letter be a guttural, Pattahh is substituted for Seghol, § 10. 3.

מוֹדֵעַ <i>friend</i> , fem.	מוֹדַעַת <i>friend</i> , fem.	נִשְׁמָע <i>heard</i> , fem.	נִשְׁמָעַת <i>heard</i> , fem.
שְׁמִיעַ <i>hearing</i> , fem.	שְׁמִיעַת <i>hearing</i> , fem.	מַגִּיעַ <i>touching</i> , fem.	מַגִּיעַת <i>touching</i> , fem.

II. The feminine הַ, the plural ים or ות, and the dual ים.

1. Kamets and Tsere are rejected from the penult, except from nouns in הַ.

גָּדוֹל <i>great</i> , fem.	גָּדוֹלָה <i>great</i> , fem.	pl. גָּדוֹלִים	f. pl. גָּדוֹלוֹת
גָּבֹהַ <i>high</i> , fem.	גָּבֹהָה <i>high</i> , fem.	pl. גָּבֹהִים	f. pl. גָּבֹהוֹת
כָּתוּב <i>written</i> , fem.	כָּתוּבָה <i>written</i> , fem.	pl. כָּתוּבִים	f. pl. כָּתוּבוֹת
מְשִׁיב <i>restoring</i> , fem.	מְשִׁיבָה <i>restoring</i> , fem.	pl. מְשִׁיבִים	f. pl. מְשִׁיבוֹת
אֲדוֹן <i>master</i> , pl.	אֲדוֹנִים <i>master</i> , pl.	מְלַךְ <i>interpreter</i> , pl.	מְלִיצִים <i>interpreter</i> , pl.
דָּבָר <i>word</i> , pl.	דְּבָרִים <i>word</i> , pl.	לֵב <i>heart</i> , pl.	לִבָּבוֹת <i>heart</i> , pl.
זִכְרוֹן <i>memorial</i> , pl.	זִכְרוֹנוֹת <i>memorial</i> , pl.	עֵנָב <i>grape</i> , pl.	עֲנָבִים <i>grape</i> , pl.
כָּנָף <i>wing</i> , du.	כְּנָפִים <i>wing</i> , du.	צֵל <i>rib</i> , pl.	צִלְעִים <i>rib</i> , pl.

2. In an accented mixed ultimate

(1) Tsere is rejected except from monosyllables, or when the preceding vowel is a pretonic Kamets. Other vowels suffer no change.

הֹלֵךְ <i>going</i> , fem.	הֹלֵכָה <i>going</i> , fem.	pl. הֹלְכִים	f. pl. הֹלְכוֹת
שֹׁפֵךְ <i>shedding</i> , fem.	שֹׁפְכָה <i>shedding</i> , fem.	pl. שֹׁפְכִים	f. pl. שֹׁפְכוֹת
שֹׁפֵט <i>judge</i> , pl.	שֹׁפְטִים <i>judge</i> , pl.	מִזְבֵּחַ <i>altar</i> , pl.	מִזְבְּחוֹת <i>altar</i> , pl.
כֹּהֵן <i>priest</i> , pl.	כֹּהֲנִים <i>priest</i> , pl.	מַקֵּל <i>rod</i> , pl.	מַקְלוֹת <i>rod</i> , pl.

but

מֵת <i>dead</i> , fem.	מֵתָה <i>dead</i> , fem.	pl. מֵתִים	f. pl. מֵתוֹת
שָׁלֵם <i>complete</i> , fem.	שָׁלְמָה <i>complete</i> , fem.	pl. שָׁלְמִים	f. pl. שָׁלְמוֹת
יָבֵשׁ <i>dry</i> , fem.	יָבִשָּׁה <i>dry</i> , fem.	pl. יָבִשִׁים	f. pl. יָבִשוֹת
עֵץ <i>tree</i> , pl.	עֲצִים <i>tree</i> , pl.	שֵׁם <i>name</i> , pl.	שְׁמוֹת <i>name</i> , pl.
יָרֵךְ <i>thigh</i> , du.	יָרְכִים <i>thigh</i> , du.	כָּבֵד <i>heavy</i> , pl.	כְּבִדִּים <i>heavy</i> , pl.

(2) If two consonants have coalesced in the final letter, this is doubled, and the preceding vowel, if long

is shortened. A like doubling occurs in a few instances where there has been no contraction in the form.

רב (from רָבַב) <i>much</i> , fem.	רַבָּה	pl. רַבִּים	f. pl. רַבּוֹת
תָּם (from תָּמַם) <i>perfect</i> , fem.	תַּמָּה	pl. תַּמִּים	f. pl. תַּמּוֹת
קָטָן <i>small</i> , fem.	קַטְנָה	pl. קַטְנִים	f. pl. קַטְנוֹת
עֶמֶק <i>deep</i> , fem.	עַמְקָה	pl. עַמְקִים	f. pl. עַמְקוֹת
גַּן (from גָּדַן) <i>garden</i> , pl.	גַּנִּים	אֹפֶן <i>wheel</i> , pl.	אֹפְנִים
עֵז (from עָזַז) <i>goat</i> , pl.	עֲזִים	חֲרִיב <i>bramble</i> , pl.	חֲרִיבִים
חֹק (from חָקַק) <i>statute</i> , pl.	חֻקִּים	לֵב (from לָבַב) <i>heart</i> , pl.	לְבוֹת
אָף (for אָנַף) <i>nose</i> , du.	אֲפִים	שֵׁן (from שָׁנַן) <i>tooth</i> , pl.	שִׁנִּים

3. Nouns having an unaccented vowel in the ultimate, commonly called Segholates, § 10. 3, drop this vowel before the feminine ending ה; in the plural pretonic Kamets is inserted, § 10. 2, and the vowel of the first radical falls away; the dual sometimes drops the unaccented Seghol and sometimes inserts pretonic Kamets.

מֶלֶךְ <i>king</i> , fem.	מַלְכָּה	queen,	pl. מַלְכִּים	kings
סֹתֵר <i>covert</i> , fem.	סֹתְרָה		pl. סֹתְרִים	
עֵגֶל <i>calf</i> , fem.	עֵגְלָה		pl. עֵגְלִים	
אָמַר <i>saying</i> , fem.	אָמְרָה or אַמְרָה		pl. אָמְרִים	
עֲצָם <i>strength</i> , fem.	עֲצָמָה		pl. עֲצָמִים	
בָּעַל <i>lord</i> , fem.	בַּעְלָה	lady,	pl. בַּעְלִים	lords.
רֶגֶל <i>foot</i> , du.	רַגְלִים	אָזֶן <i>ear</i> , du.	אֲזֵנִים	
בֶּרֶךְ <i>knee</i> , du.	בְּרָכִים	קָרֶן <i>horn</i> , du.	קַרְנִים or קֶרְנִים	

a. Medial Vav frequently quiesces in Hholem and Yodh in Tsere before the dual and plural endings.

מָוֶת <i>death</i> , pl.	מֹוְתִים	יָוֶה <i>olive tree</i> , pl.	יֹוְתִים
אִיָּנָה <i>iniquity</i> , pl.	אֲוִיָּנִים	עֵיֶן <i>eye</i> , du.	עִינִים

4. In a simple ultimate

(1) ה. is rejected.

רָפָה	<i>fair,</i>	fem. רָפָה	pl. רָפִים	f. pl. רָפוֹת
עֹשֶׂה	<i>doing,</i>	fem. עֹשֶׂה	pl. עֹשִׁים	f. pl. עֹשׂוֹת
מַעֲשֶׂה	<i>work,</i>	pl. מַעֲשִׂים	קֶלֶה	reed, pl קֶלִים
מֵרָאָה	<i>appearance,</i>	pl. מֵרָאִים	שָׂדֶה	<i>field,</i> pl. שָׂדוֹת
מַחֲנֶה	<i>camp,</i>	du. מַחֲנִים	חֹזֶה	<i>seer,</i> pl. חֹזִים

(2) י. becomes יָה. , יִים. or יִם. , יוֹת. .

טָרִי	<i>fresh,</i>	fem. טָרִיָּה	pl. טָרִיִּים	f. pl. טָרִיּוֹת
עָנִי	<i>afflicted,</i>	fem. עָנִיָּה	pl. עָנִיִּים	f. pl. עָנִיּוֹת
עִבְרִי	<i>Hebrew,</i>	fem. עִבְרִיָּה	pl. עִבְרִיִּים or עִבְרִים	f. pl. עִבְרִיּוֹת
אִי	<i>island,</i>	pl. אִיִּים	פְּלִשְׁתִּי	<i>Philistine,</i> pl. פְּלִשְׁתִּים

§ 45. In Feminine Nouns.

1. Feminine nouns in ה. of the form derived from Segholates, § 44. 3, insert pretonic Kamets in the plural, and drop their original vowel; all others simply substitute the plural for the singular ending.

מַלְכָּה	<i>queen,</i>	pl. מַלְכוֹת	יְשׁוּעָה	<i>salvation,</i>	pl. יְשׁוּעוֹת
סִתְרָה	<i>covert,</i>	pl. סִתְרוֹת	בְּרָכָה	<i>blessing,</i>	pl. בְּרָכוֹת
חֲרָפָה	<i>reproach,</i>	pl. חֲרָפוֹת	נִקְמָה	<i>vengeance,</i>	pl. נִקְמוֹת
אִמְרָה	<i>saying,</i>	pl. אִמְרוֹת	עֲצָה	<i>counsel,</i>	pl. עֲצוֹת
חֲרָבָה	<i>desert,</i>	pl. חֲרָבוֹת	גִּנָּה	<i>garden,</i>	pl. גִּנּוֹת
בַּעֲלָה	<i>lady,</i>	pl. בַּעֲלוֹת	אֲנָה	<i>ship,</i>	pl. אֲנִיּוֹת

2. Feminine nouns in ה. (or ת.) substitute the plural for the singular ending, and reject the preceding vowel, if it be Hholem or derived from Tsere; otherwise they restore it to what it would have been, if ה had not been appended, § 44. I. 2. Nouns in ית. take יוֹת. and nouns in ית take יוֹת.

מִשְׁמֶרֶת	(from מִשְׁמֵר)	<i>observance</i> ,	pl. מִשְׁמֵרוֹת
מִאֲכָלֶת	(from מִאֲכָל)	<i>knife</i> ,	pl. מִאֲכָלוֹת
אֲדָמָדָם	(from אֲדָמָם)	<i>reddish</i> ,	pl. אֲדָמָדָמוֹת
מִיֹּנֶקֶת	(from מִיֹּנֵק)	<i>nurse</i> ,	pl. מִיֹּנֶקוֹת
טִבְעָת	(from טִבֵּעַ)	<i>ring</i> ,	pl. טִבְעוֹת
נִגְעָת	(from נִגַּעַ)	<i>touching</i> ,	pl. נִגְעוֹת
יוֹנְקָת	(from יוֹנֵק)	<i>sucker</i> ,	pl. יוֹנְקוֹת

<i>sing.</i>		<i>pl.</i>	<i>sing.</i>		<i>pl.</i>
גִּלְגָּלֶת	<i>skull</i> ,	גִּלְגָּלוֹת	מוֹאֲבִית	<i>Moabitess</i> ,	מוֹאֲבִיּוֹת
כְּתָנֶת	<i>tunic</i> ,	כְּתָנֹת	מִצְרִית	<i>Egyptian woman</i> ,	מִצְרִיּוֹת
שִׁבְלֶת	<i>ear of corn</i> ,	שִׁבְלִים	מַלְכוּת	<i>kingdom</i> ,	מַלְכוּיֹת

3. Before the dual ending ה, becomes ת; and nouns in ת follow the rule of other Segholates, § 44. II. 3.

יֶרְכָה	<i>thigh</i> ,	du. יֶרְכָתַיִם	דֶּלֶת	<i>folding-door</i> ,	du. דֶּלֶתַיִם
שִׁפָּה	<i>lip</i> ,	du. שִׁפְתָּיִם	עֲצָלָה	<i>sloth</i> ,	du. עֲצָלָתַיִם
שָׁנָה	<i>year</i> ,	du. שְׁנָתַיִם	נְחֹשֶׁת	<i>brass</i> ,	du. נְחֹשֶׁתַיִם

VOCABULARY 13.

אֶבֶן	n. m. f. <i>a stone</i>	מָלַךְ	v. K. <i>to reign</i>
אֶדוֹם	n. m. <i>Edom</i>	עֵי	n. (with art.) <i>Ai</i>
בְּאֵר	n. f. <i>a well</i>	עִיר	n. f. <i>city</i>
גִּבְעוֹן	n. <i>Gibeon</i>	רַב	adj. (רַבָּה) <i>much, many</i>
גָּדוֹל	adj. <i>great, large</i>	רָעָה	n. f. <i>evil</i>
גּוֹי	n. m. <i>nation</i>	שָׁלַךְ	v. H. <i>to cast</i>
חָדָשׁ	adj. <i>new</i>	תְּאֵנָה	n. f. (תְּאֵנִים) <i>fig-tree, fig</i>
לָכַד	v. K. <i>to capture</i>		

§ 46. Construct State.

1. When one noun stands in a relation of dependence on another, the first is put in the construct state. A

noun which is not so related to a following one, is said to be in the absolute state. Thus דָּבָר *word* is in the absolute state; but in the expression דְּבַר הַמֶּלֶךְ *the word of the king*, דְּבַר is in the construct state.

2. The construct is a shortened form, the speaker naturally hastening forward from the first noun to the second, which is necessary to complete the idea.

§ 47. *Its Formation.*

The following changes occur in the formation of the construct:

1. The feminine ה becomes הַ; the dual ים and the plural ים become יַ.

גִּנָּה	<i>garden</i> , const.	גִּנְתָּ	חֻקִּים	<i>statutes</i> , const.	חֻקֵּי
מַלְכָּה	<i>queen</i> , const.	מַלְכַּת	שֹׁפְטִים	<i>judges</i> , const.	שֹׁפְטֵי
עֵגְלָה	<i>calf</i> , const.	עֵגְלַת	רַגְלִים	<i>feet</i> , const.	רַגְלֵי
בָּעֵלָה	<i>lady</i> , const.	בָּעֵלַת	אָזְנוֹת	<i>ears</i> , const.	אָזְנֵי

2. In a mixed ultimate Kamets is shortened to Pattahh; so is Tsere when preceded by pretonic Kamets.

<i>absol.</i>		<i>const.</i>	<i>absol.</i>		<i>const.</i>
דָּג	<i>fish</i> ,	דֵּג	זָקֵן	<i>old</i> ,	זָקֵן
כּוֹכַב	<i>star</i> ,	כּוֹכֵב	חֵצֵר	<i>court</i> ,	חֵצֵר
מִקְדָּשׁ	<i>sanctuary</i> ,	מִקְדֵּשׁ	כָּבֵד	<i>heavy</i> ,	כָּבֵד or כְּבֵד

3. Medial ו commonly quiesces in Hholem and י in Tsere; final י becomes יַ.

מָוֶת	<i>death</i> ,	const. מוֹת	גֵּיא	<i>valley</i> ,	const. גֵּיא
תְּוֹךְ	<i>midst</i> ,	const. תוֹךְ	בֵּית	<i>house</i> ,	const. בֵּית
קְשׁוּוֹת	<i>cups</i> ,	const. קְשׁוֹת	עֵינֹת	<i>fountains</i> ,	const. עֵינֹת
but עוֹן	<i>iniquity</i> ,	const. עוֹן	חַי	<i>life</i> ,	const. חַי

4. In a simple ultimate ה, becomes ה.; other vowels remain unchanged.

שׁוֹה	sheep,	const.	שׁוֹה	מוֹצֵא	going forth,	const.	מוֹצֵא
רֹעֶה	shepherd,	const.	רֹעֶה	צֵבֵא	host,	const.	צֵבֵא
מִקְנֵה	cattle,	const.	מִקְנֵה	יִרָא	fearing,	const.	יִרָא
מַעֲשֵׂה	work,	const.	מַעֲשֵׂה	פְּרִי	fruit,	const.	פְּרִי

5. Kamets and Tsere are rejected from the syllable preceding the accent; and if this occasions a concurrence of vowelless consonants, a short vowel is inserted between them, § 10. 1.

absol.		const.		absol.		const.
אֲדוֹן	master,	אֲדוֹן	בְּרָכָה	blessing,	בְּרָכָה	
זִכְרוֹן	memorial,	זִכְרוֹן	נִקְמָה	vengeance,	נִקְמָה	
דָּבָר	word,	דָּבָר	שִׁפְתִּים	lips,	שִׁפְתִּי	
עָנָן	cloud,	עָנָן	מְלָכִים	kings,	מְלָכִי	
קָנָה	reed,	קָנָה	חֲרָפוֹת	reproaches,	חֲרָפוֹת	
מַלְיָץ	interpreter,	מַלְיָץ	גִּרְנוֹת	threshing floors,	גִּרְנוֹת	
לֵבָב	heart,	לֵבָב	בְּהֵמוֹת	beasts,	בְּהֵמוֹת	

See Table XVII. Declension of Nouns.

VOCABULARY 14.

אֲמָנָה	n. Amanah	עָפָר	n. m. (וֶה) dust
הֵן	int. lo! behold!	עֵשָׂו	n. m. Esau
טָהֵר	v. K. to be clean, pure	פָּרְפָר	n. Pharpar
כָּנָה	n. f. wing	קוֹל	n. m. (וֶה) voice, sound
כְּרוּב	n. m. cherub	קָטָן, קֶטַן	adj. (קֶטַנָּה) little,
מָכַר	v. K. to sell		small
נָהָר	n. m. (ים. and וֶה) river		

§ 48. Paragogic Vowels.

1. The unaccented vowel ה, added to nouns indicates motion or direction towards a place, whence it is called

He directive or He local, שָׁמַיִם *heaven*, שְׁמַיִמָה *heaven ward*.

2. Paragogic י . , ו , or ה , are in poetic or archæic forms sometimes appended to nouns without affecting the sense, e. g. בָּרִי , Gen. xlix. 11 for בֶּן , חֵיהוּ , Gen. i. 24 for חַיִּה , יְשׁוּעָה , Ps. iii. 3 for יְשׁוּעָה .

§ 49. *Nouns with Suffixes*, see Table XVIII.

1. The pronominal suffixes are appended to nouns in the sense of possessive pronouns.

2. The forms which they assume when attached to singular nouns or combined with י . of nouns in the dual and plural are shown in Table V.

I. Before the grave suffixes (viz. : כֶּם , כֶּן , הֶם , הֵן),

Nouns of both genders and of all numbers take the form of the construct.

			<i>suffix.</i>	
דָּבָר	<i>word,</i>	const. דְּבַר	דְּבָרְכֶם	<i>your word</i>
דְּבָרִים	<i>words,</i>	const. דְּבָרַי	דְּבָרֵיכֶם	<i>your words</i>
שִׁפְתִּים	<i>lips,</i>	const. שִׁפְתִּי	שִׁפְתֵיכֶם	<i>your lips</i>
שִׁפְתוֹת	<i>lips,</i>	const. שִׁפְתוֹת	שִׁפְתוֹתֵיכֶם	<i>your lips</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	בְּרָכָתְכֶם	<i>your blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	בְּרָכוֹתֵיכֶם	<i>your blessings.</i>

II. Before the light suffixes,

1. Singular or plural nouns with a feminine ending adopt the construct form, only ה . is changed to ה .

מֶלֶכָה	<i>queen,</i>	const. מֶלֶכָת	suf. מֶלֶכָתִי	<i>my queen</i>
מֶלְכוֹת	<i>queens,</i>	const. מֶלְכוֹת	suf. מֶלְכוֹתִי	<i>my queens</i>
בְּרָכָה	<i>blessing,</i>	const. בְּרָכָת	suf. בְּרָכָתִי	<i>my blessing</i>
בְּרָכוֹת	<i>blessings,</i>	const. בְּרָכוֹת	suf. בְּרָכוֹתִי	<i>my blessings.</i>

2. Singular or plural nouns not having a feminine

ending adopt the same form as before the absolute plural termination.

	<i>plur.</i>	<i>suf.</i>	
לֵב <i>heart</i> ,	לְבָבִים	לְבָבִי * <i>my heart</i> ,	לְבָבַי <i>my hearts</i>
דָּבָר <i>word</i> ,	דְּבָרִים	דְּבָרִי <i>my word</i> ,	דְּבָרַי <i>my words</i>
שֹׁפֵט <i>judge</i> ,	שֹׁפְטִים	שֹׁפְטִי <i>my judge</i> ,	שֹׁפְטַי <i>my judges</i>
מֶלֶךְ <i>king</i> ,	מְלָכִים		מְלָכַי <i>my kings</i> .

* The resemblance to the plural form does not imply that the word is plural, but simply that appending the suffix produces the same effect upon the vowels and syllables of the word as the addition of the plural ending.

3. Dual nouns retain the form which they have before the absolute dual termination.

	<i>suf.</i>		<i>suf.</i>
יָדַי <i>hands</i> ,	יָדַי <i>my hands</i> ,	אָזְנוֹי <i>ears</i> ,	אָזְנוֹי <i>my ears</i>
רַגְלָי <i>feet</i> ,	רַגְלָי <i>my feet</i> ,	שְׁפָתַי <i>lips</i> ,	שְׁפָתַי <i>my lips</i> .

III. Before all suffixes, grave or light,

1. Segholate nouns in the singular drop their unaccented vowel, as before the feminine ending הַ.

	<i>suf.</i>	
מֶלֶךְ <i>king</i>	מְלָכִי <i>my king</i> ,	מְלָכְךָ <i>your king</i>
סֹתֵר <i>covert</i>	סֹתְרִי <i>my covert</i> ,	סֹתְרְךָ <i>your coveri</i>
עֹצֵם <i>strength</i>	עֹצְמִי <i>my strength</i> ,	עֹצְמְךָ <i>your strength</i>
פֹּעֵל <i>work</i>	פֹּעְלִי <i>my work</i> ,	פֹּעְלְךָ <i>your work</i>
מִשְׁמֶרֶת <i>observance</i>	מִשְׁמֶרְתִּי <i>my observ.</i> ,	מִשְׁמֶרְתְּךָ <i>your observ.</i>
כְּתָנִית <i>tunic</i>	כְּתָנִיתִי <i>my tunic</i> ,	כְּתָנִיתְךָ <i>your tunic</i> .

2. Final letters which are doubled in the plural, or in which two consonants have coalesced, are doubled.

	<i>plur.</i>	<i>suf.</i>	
גֶּן <i>garden</i>	גַּנִּים	גַּנִּי <i>my garden</i> ,	גַּנְךָ <i>your garden</i>
לֵב <i>heart</i>	לְבָבוֹת	לְבָבִי <i>my heart</i> ,	לְבָבְךָ <i>your heart</i>
אֹפֶן <i>wheel</i>	אֹפְנִים	אֹפְנִי <i>my wheel</i> ,	אֹפְנְךָ <i>your wheel</i>
חֹק <i>statute</i>	חֻקִּים	חֻקִּי <i>my statute</i> ,	חֻקְךָ <i>your statute</i>

3. Final ה, is dropped.

רֹעֶה <i>shepherd</i>	suf. רֹעִי <i>my shepherd</i> ,	רֹעֶה <i>thy shepherd</i>
מִקְנֶה <i>cattle</i>	suf. מִקְנִי <i>my cattle</i> ,	מִקְנֶה <i>thy cattle</i>
מִטֶּה <i>rod</i>	suf. מִטִּי <i>my rod</i> ,	מִטֶּה <i>thy rod</i>

VOCABULARY 15.

אַבֵּד v. P. <i>to destroy</i>	נָפַל v. K. <i>to fall, fail</i>
אֶחָד adj. <i>one</i>	נֶפֶשׁ n. m. f. (וֹת) <i>soul, life</i>
אַחֵר prep. <i>after</i>	נִחָץ v. P. <i>to demolish</i>
אֵשׁ n. m. f. <i>fire</i>	עָבַד v. K. <i>to serve</i>
אַשְׁלָה n. f. (ים, and וֹת) <i>pillar</i>	שָׂרַף v. K. <i>to burn</i>
דָּבָר n. m. <i>word</i>	שָׁבַר v. P. <i>to break in pieces</i>
זֶרַע n. m. <i>seed</i>	שָׁם adv. <i>there</i>
לֵבָב n. m. (וֹת) <i>heart</i>	שֵׁם n. m. (וֹת) <i>name</i>
מַצֵּבָה n. f. <i>statue</i>	

§ 50. Irregular Nouns.

1. The following nouns of frequent occurrence are irregular in the plural:—

אִישׁ <i>man</i>	plur. אֲנָשִׁים rarely אִישִׁים
אִשָּׁה <i>woman</i> , const. אִשָּׁת	plur. נָשִׁים
אִמָּה <i>maid-servant</i>	plur. אֲמָהוֹת
בֵּית <i>house</i>	plur. בָּתִּים
בֶּן <i>son</i>	plur. בָּנִים
בַּת <i>daughter</i> , suf. בָּתִּי	plur. בָּנוֹת
יוֹם <i>day</i>	plur. יָמִים rarely יָמוֹת
עִיר <i>city</i>	plur. עָרִים once עִירִים
רֹאשׁ <i>head</i>	plur. רִאשִׁים

2. The nouns אָב *father*, אָח *brother*, and פֶּה *mouth* take the vowel י in the construct and before suffixes e. g. const. אָבִי, suf. אָבִי, אָבִיָּה.

§ 51. *Imperfect Verbs.*

Imperfect verbs depart more or less from the standard inflection, as the nature of their radicals may require. They are of three classes, viz. :—

I. Guttural verbs, or those which have a guttural letter in the root.

II. Contracted verbs, two of whose radicals are in certain cases contracted into one.

III. Quiescent verbs, or those which have a quiescent or vowel-letter in the root.

There are three kinds of guttural verbs :—

1. Pe Guttural verbs, or those whose first radical is a guttural.

2. Ayin Guttural verbs, or those whose second radical is a guttural.

3. Lamedh Guttural verbs, or those whose third radical is a guttural.

There are two kinds of contracted verbs :—

1. Pe Nun verbs, or those whose first radical is Nun.

2. Ayin Doubled verbs, or those whose second and third radicals are alike.

There are four kinds of quiescent verbs :—

1. Pe Yodh verbs, or those whose first radical is Yodh.

2. Ayin Vav and Ayin Yodh verbs, or those whose second radical is Vav or Yodh.

3. Lamedh Aleph verbs, or those whose third radical is Aleph.

4. Lamedh He verbs, or those in which He takes the place of the third radical.

These names, like those of the verbal species, § 31, are derived from the verb *עָשָׂה* *to do*; a Pe Guttural verb is

one which has a guttural in that place which Pe occupies in פֶּלַל, that is, as its first radical; and so with the rest.

§ 52. *Guttural Verbs.*

Gutturals have the following peculiarities:—

1. They prefer the vowel Pattahh.
2. They receive Pattahh-furtive.
3. They take compound in preference to simple Sh'va.
4. They do not admit Daghesht-forte.

Resh shares the last peculiarity, but partakes of the others only in a very limited degree.

§ 53. *Pe Guttural Verbs*, see Table VIII.

1. Hhirik of the letters prefixed to the root is changed to Pattahh or Seghol; to the latter chiefly in those parts or tenses in which the second radical has prevalently *a*.

2. For simple Sh'va the guttural takes compound, either Hhateph-Pattahh, or a Hhateph conformed to the preceding short vowel. Before a vowelless letter this compound Sh'va becomes a short vowel in an intermediate syllable.

3. Upon the omission of Daghesht-forte in the infinitive, future, and imperative Niphal, the preceding Hhirik is lengthened to Tsere.

4. A few verbs, whose first radical is א, receive Hholem in the first syllable of the Kal future, the second vowel being Pattahh or Tsere. This is called the Pe Aleph (אפ) mode of inflection.

VOCABULARY 16.

אָהַב or אָהֵב v. K. (fut. a) to love	הִפָּךְ v. K. to turn, N. to be turned
אִישׁ * n. m. a man, each	הִזָּק v. K. (fut. a) to be strong
אָכַל v. K. (פָּא) to eat, H. to cause to eat	מָן n. m. manna
אֵל n. m. God	עֲבָד n. m. servant
אֱמֵן v. N. to be verified, found true	עָזַב v. K. to leave, forsake
אָמַר v. N. (פָּא) to be said	עָמַד v. K. to stand
בֵּן n. m. (בָּנִים) son	עֶצֶם n. f. (רֵם. and רוֹת) bone
	קָלָה n. f. a curse.

* אִישׁ is the common word for an individual man; אֲנוּשׁ is poetic; אָלִים is a generic term, denoting man generally, and is also the name of the first of the human race.

§ 54. *Ayin Guttural Verbs*, see Table IX.

1. The vowel following the guttural is converted into Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. When the second radical should receive simple Sh'va, it takes Hhateph-Pattahh instead; and to this the new vowel formed from Sh'va in the feminine singular and masculine plural of the imperative is assimilated.

3. Dagheshe-forte is always omitted from the second radical in Piel, Pual, and Hithpael, in which case the preceding vowel may remain short in an intermediate syllable, or Hhirik may be lengthened to Tsere, Pattahh to Kamets, and Kibbutz to Hholem.

VOCABULARY 17.

בָּרַךְ v. K. P. <i>to bless</i> , N. Pu. <i>to be blessed</i>	נָמַרְדַּל n. m. <i>benefit</i>
נָאַל v. K. <i>to redeem</i> , P. <i>to defile</i>	נָרַשׁ v. P. <i>to drive out</i>
	טָהַר v. P. <i>to purify, cleanse</i> N. <i>to be purified</i>

§ 55. *Lamedh Guttural Verbs*, see Table X.

1. The vowel preceding the third radical becomes Pattahh in the future and imperative Kal and in the feminine plurals of the future and imperative in the other species.

2. Tsere preceding the third radical may either be changed to Pattahh or retained; in the latter case, the guttural takes Pattahh-furtive.

3. Hhirik, Hholem (of the infinitive), and Shurek suffer no change before the final guttural, which receives a Pattahh-furtive.

4. The guttural retains the simple Sh'va of the perfect verb before personal terminations beginning with a consonant, though compound Sh'va is used before suffixes.

5. When, however, a personal affix consists of a single vowelless letter, as in the second feminine singular of the preterite, the guttural receives a Pattahh-furtive.

VOCABULARY 18.

אֲדוֹן n. m. <i>lord, master</i>	זָרַע v. K. <i>to sow</i>
אָז adv. <i>then</i>	חָלַשׁ adj. <i>deaf</i>
אָזן n. f. <i>ear</i>	רָגַע v. P. H. <i>to weary, cause to toil</i>
זֵיתָא n. m. <i>olive-tree, olive</i>	

מַמְלָכָה n. f. *kingdom*מִנֵּעַ v. N. *to be withheld*עִוֵּר adj. *blind*עֵין n. f. *eye*עֵץ n. m. *tree*פָּקַח v. N. *to be opened*, used specially of the eyesפָּתַח v. N. *to be opened*שָׁלַח v. K. *to send*שָׁמָּה adv. *thither*.§ 56. *Pe Nun* (נִּ) *Verbs*, see Table XI.

Nun, as the first radical of verbs, has two peculiarities, viz. :—

1. At the end of syllables it is commonly assimilated to the following consonant, the two letters being written as one, and the doubling indicated by Daghesch-forte. In the Hophal Kamets-Hhatuph becomes Kibbutz before the doubled letter.

2. In the Kal imperative with Pattahh it is frequently dropped, its sound being easily lost at the beginning of a syllable when it is without a vowel. A like rejection occurs in the Kal infinitive construct of a few verbs, the abbreviation being in this case compensated by adding the feminine termination ת.

נָתַן assimilates its last as well as its first radical.

נָלַח has the peculiarities of Pe Nun verbs.

VOCABULARY 19.

אָחִיָּה n. f. *sister*דְּבַשׁ n. m. *honey*חַיִּים n. m. pl. *life*חֲצִי n. m. (חֲצִי) *half*לָמָּה, לָמָּה *for what? why?*מוֹסֵר n. m. *instruction*מָוֶת n. m. *death*נָגַד v. H. *to tell*, Ho. *to be told*נָגַשׁ v. K. N. *to approach*קִטְרֶת n. f. *incense*רַחֲמִים n. m. pl. *mercies, compassions*.

§ 57. *Ayin Doubled* (ע"ע) *Verbs*, see Table XII.

1. In the Kal, Niphal, Hiphil, and Hophal the repetition of the same sound is avoided by uniting the two similar radicals and giving the intervening vowel to the previous letter, thus: סב for סבב, סב for סבב.

2. In the Kal this contraction is optional in the preterite; it is rare in the infinitive absolute though usual in the construct, and it never occurs in the participles. With these exceptions it is universal in the species already named.

3. This contraction produces certain changes both in the vowel, which is thrown back, and in that of the preceding syllable.

(1) When the first radical has a vowel (pretonic Kamets) this is simply displaced by the vowel of the second radical, סבב, סב; הסבב, הסוב.

(2) When the first radical ends a mixed syllable, this will become simple upon the shifting of the vowel from the second radical to the first. Then a Daghesht-forte may be given to the first radical in order to preserve the preceding short vowel, or the preformative may take the simplest of the long vowels *ā*, or its previous vowel may be lengthened from Hhirik to Tsere, Pattahh to Kamets, and Kamets-Hhatuph to Shurek, thus: יסבב becomes יסב or יסב, and ימלר ימלר.

(3) The vowel, which has been thrown back, is compressed as vowels usually are before two consonants. Thus in the Niphal future and imperative, יסב, יסב; הסב, הסב (comp. קטל, קטל); in the Hiphil, הסביב, הסב (comp. תקטל, תקטל).

4. Although the letter, into which the second and third radicals have been contracted, represents two con-

sonants, the doubling cannot be made to appear at the end of a word. But,

(1) When in the course of inflection a vowel is added, the letter receives Daghash-forte, and the preceding vowel, even where it would be dropped in perfect verbs, is retained to make the doubling possible, and hence preserves its accent, § 17. 2. *ב*, סִבָּה, רָצִבִי.

(2) Upon the addition of a personal ending which begins with a consonant, the utterance of the doubled letter is aided by inserting *ō* (ו) in the preterite, and *e* (י) in the future. By the dissyllabic appendage thus formed the accent is carried forward, and the previous part of the word is shortened in consequence as much as possible, הִסְבִּיתָ, הִסְבִּיתָ; רָצַב, רָצַבְתָּ.

(3) When, by the operation of a rule already given, the first radical has been doubled, the reduplication of the last radical is frequently omitted in order to relieve the word of too many doubled letters, רָצַב, רָצַבְתָּ.

5. The Piel, Pual, and Hithpaël sometimes preserve the perfect forms, sometimes reduplicate the contracted root, as סִכְסַךְ, הִתְקַלְקַל, and sometimes give up the reduplication altogether and insert the long vowel Hholem after the first radical, סוֹכַח, הִתְחַלֵּל.

6. In the Kal and Hiphil futures, when the penult is a simple syllable, the accent is drawn back by Vav Conversive and the vowel of the ultimate is shortened, רָצַב, וְרָצַב; רָצַב, וְרָצַב.

VOCABULARY 20.

אֵב conj. <i>if</i>	בַּעַל n. m. <i>Baal, lord</i>
אָרַר v. K. <i>to curse</i>	הוֹ. <i>to</i> גָּלַל v. K. <i>to roll</i>
<i>be cursed</i>	דָּקַדַּק v. H. <i>to crush, pulverize</i>

חָלַל v. H. *to begin*יְהוּדָה n. m. *Judah*יְהוּדִי n. m. *a Jew*מְעָרָה n. f. *cave*סָבַב v. K. *surround*פֶּה r. m. (const. פִּי) *mouth*פָּנִים n. m. pl. *face*.§ 58. *Pe Yodh (פִּי) Verbs*, see Table XIV.

1. The first radical is mostly Yodh at the beginning, and Vav at the close, of a syllable.

2. In the Kal future, if Yodh be retained it will quiesce in and prolong the previous Hhirik, and the second radical will take Pattahh, e. g. יִיבֹשׁ; if the first radical be rejected the previous Hhirik is commonly lengthened to Tsere, יִבֹּךְ, the Pattahh of the second syllable being sometimes changed to Tsere to correspond with it, יִשָּׁב; in a few instances Hhirik is preserved by giving Daghesheforte to the second radical as in Pe Nun verbs, יִצָּח, יִצֹּק.

3. Those verbs which reject Yodh in the Kal future, reject it likewise in the imperative and infinitive construct, the infinitive being prolonged as in Pe Nun verbs by the feminine termination.

4. In the Niphal preterite and participle, Vav quiesces in its homogeneous vowel Hholem; in the infinitive, future, and imperative, where it is doubled, it retains its consonantal character.

5. In the Hiphil, Vav quiesces in Hholem; a few verbs have Yodh quiescing in Tsere, יִיטִיב, הִיטִיב; more rarely still the first radical is dropped and the preceding short vowel is preserved by doubling the second radical, הִצִּיג, יִצִּיעַ.

6. In the Hophal, Vav quiesces in Shurek; occasionally the short vowel is preserved and Dagheshe inserted in the second radical, יִצֵּג.

7. In the Hithpael the first radical is commonly Yodh, but a few verbs have Vav.

הָלַךְ follows the analogy of Pe Yodh verbs.

VOCABULARY 21.

אֹהֶל n. m. *tent*

אָחָב n. m. *Ahab*

אֵיזָה adv. *where?*

הָלַךְ v. H. *to cause to go,*
lead

יָבֵשׁ v. K. *to be dry*

יָדַע v. H. *to cause to know,*
let know

יָרָשׁ v. H. *to drive out*

כִּסֵּא n. m. (וֹת) *throne*

מִדְבָּר n. m. *wilderness*

מִשְׁפֵּט n. m. *judgment.*

§ 59. *Ayin Vav* (וֹ) *and Ayin Yodh* (יֹ) *Verbs,*
see Table XIII.

1. The quiescent may be rejected and its vowel given to the preceding radical. So in the Kal preterite: קָם for קָוֹם, where *ā* is in partial compensation for the contraction, מָיָה for מָיֹה. Active participle קָם for קָוֹם, מָיָה for מָיֹה, the ordinary participial form being superseded by that of another verbal derivative. Hiphil and Hophal: הָקִים for הִקְוִים, נָקִים for נִקְוִים, הִקְוִם for הִקְוִים, the short vowel of the prefix being prolonged in a simple syllable.

2. Or it may be converted into its homogeneous vowel *u* or *i*, קוּם, קִיב; נָקִים, נִקְיִב, the prefix usually taking the simplest of the long vowels, *ā*; *u* combined with a preceding or accompanying *a* forms *ō*, Kal abs. infin. קוּם = *kāūm*, Niphil נָקִים for נִקְוִים.

3. In the first and second persons of the Niphil and Hiphil preterites, *ō* (וֹ) is inserted before the affixed terminations, and sometimes *ē* (יֹ) in the feminine plurals of

the Kal future. In the Niphal preterite, when the inserted י receives the accent, the preceding י is for euphony changed to ו.

4. In the Kal and Hiphil species the apocopated future takes *ō* and *ē* in distinction from the ordinary future, which has *ū* and *î*, יָשַׁב, יֹשֵׁב. With Vav Conversive the accent is drawn back to the simple penult, and the vowel of the last syllable is shortened, וַיֵּשֶׁב, וַיֹּשֶׁב.

5. (1) In the Piel, Pual, and Hithpael, the form of perfect verbs is rarely adopted, the second radical appearing as ו, e. g. עוֹדַר, or as י, e. g. קָיַם.

(2) Commonly the third radical is reduplicated instead of the second, which then quiesces in Hholem, Pi. קוּיַם, Pu. קוּיַם, Hith. הִתְקוּיַם.

(2) Sometimes the quiescent letter is omitted from the root, and the resulting biliteral is reduplicated, Pi. כָּלְכַל, Pu. כָּלְכַל.

VOCABULARY 22.

אֲדָמָה n. f. <i>ground, land</i>	נָעַר n. m. <i>young man</i>
אֵינָן adv. <i>where?</i> only after	קָבַר v. K. <i>to bury</i> ; N. <i>to be</i>
מֵן, מֵאֵינָן <i>whence?</i>	<i>buried</i>
אָנָּה adv. <i>whither?</i>	קָדְמָה n. f. <i>former state</i>
בּוֹא v. K. (fut. יָבוֹא) <i>to come</i> ;	קוּם v. K. <i>to arise</i>
H. <i>to cause to come, bring</i>	רִיב v. K. <i>to contend</i>
הִלָּךְ Hith. <i>to go for one's</i>	שׁוּב v. K. <i>to return</i> ; H. <i>to</i>
<i>self, go about</i>	<i>cause to return, bring</i>
לִוּי v. K. <i>to lodge</i>	<i>back</i>
מוֹת v. K. <i>to die</i> ; H. <i>to put</i>	שִׁפְחָה n. f. <i>handmaid</i>
<i>to death</i>	

§ 60. *Lamedh Aleph* (לָא) *Verbs*, see Table XV.

1. Aleph, as the third radical of verbs, retains its con-

sonantal character only when it stands at the beginning of a syllable.

2. At the end of the word it invariably quiesces in the preceding vowel, and if this be Pattahh, it is lengthened to Kamets; so always in the Kal future and imperative, where א as a guttural requires א, ימָצֵא for ימצֵא.

3. Before syllabic affixes א quiesces in Kamets in the Kal preterite מִצָּאתָ, except in those words which have Tsere as their proper vowel, יִרְאֶה. In the preterites of the derivative species it quiesces in Tsere, and in all futures and imperatives in Seghol.

VOCABULARY 23.

אור n. <i>Ur</i>	מָצֵא v. K. <i>to find</i>
בָּרָא v. K. <i>to create</i>	מָרָא n. f. <i>Mara (bitter)</i>
טָהוֹר adj. <i>clean, pure</i>	נַעֲמִי n. f. <i>Naomi (sweet)</i>
יָצָא v. K. <i>to go out</i> ; H. <i>to bring out</i>	עֲלִי n. m. <i>Eli</i>
כַּשְׁדִּים n. m. pl. <i>Chaldees</i>	קָרָא v. K. <i>to call</i>
לֵב n. m. (לִּבּוֹת) <i>heart</i>	רֶהֱטִים n. m. pl. <i>troughs</i>
מָלֵא v. K. <i>to be full</i> ; N. <i>to be filled</i> ; P. <i>to fill</i>	רוץ v. K. <i>to run</i>
	שָׁכַב v. K. <i>to lie down</i>
	שָׁמַיְאֵל n. m. <i>Samuel</i>

§ 61. *Lamedh He* (לֶה) *Verbs*, see Table XVI.

1. The third radical which is Yodh or Vav, does not appear at the end of the word except in the Kal passive participle גָּלוּי; in all other cases it is rejected or softened, the resulting vowel termination being usually expressed by the letter ה.

The various preterites end in ה.

The futures and participles in ה.

The imperatives in הֵ.

The absolute infinitives in הֵ or הֵ.

The construct infinitives have the feminine ending וֹת.

2. Before personal endings beginning with a vowel, the last radical (though occasionally retained in prolonged and pausal forms (הִסְיִי), is commonly rejected, and its vowel given to the antecedent consonant, גָּלִי for גָּלִי.

3. Before personal endings beginning with a consonant the radical י remains and quiesces in either Hhirik or Tsere in the preterites and in Seghol in the futures and imperatives.

4. The third person feminine of the preterites retains the primary characteristic ת, עָשָׂתָּ, which is commonly softened by an appended ה, גָּלְתָּהּ.

5. Forms not augmented by personal endings lose their final vowel before suffixes, e. g. גָּלִי, גָּלָהּ from גָּלָה. The preterite 3 fem. takes its simple form, e. g. גָּלְתָּהּ or גָּלְתִּי.

6. The final vowel ה is rejected from the futures when apocopated, or when preceded by Vav Conversive, e. g. יִגָּל, יִגָּל from יִגָּלָה. The concurrence of final consonants thence resulting in the Kal and Hiphil is commonly relieved by inserting an unaccented Seghol between them, Kal, יִגָּל or יִגָּל from יִגָּלָה; Hiphil, יִגָּל, יִגָּל from יִגָּלָה.

7. The final vowel ה is sometimes rejected from the imperative in the Piel, Hiphil, and Hithpael species, e. g. הִגָּל for הִגָּלָה, הִגָּל for הִגָּלָה, הִתְגָּל for הִתְגָּלָה.

הָיָה to be, fut. יִהְיֶה, apoc. יְהִי, part. הֹיָה.

חָיָה to live, fut. יִחְיֶה, apoc. יְחִי.

VOCABULARY 24.

אָמֵן adv. <i>truly, indeed</i>	בָּנָה v. K. <i>to build</i>
כַּיֵּן how much more, or after a negative how much less	הָיָה v. K. <i>to be</i>
	יָרַד v. K. <i>to go down, descend</i>

יְרוּשָׁלַם¹ n. *Jerusalem*

בָּאָשֶׁר as

כֹּל v. P. (כָּלַל) to contain

בָּלָה v. P. to complete, finish

מִטָּה n. f. bed

עָלָה v. K. to go up, H. to
bring up, offer

עֹלָה n. f. burnt-offering

עָשָׂה v. K. to make, do, N. to
be done

צִוָּה v. P. to command

רָאָה v. K. to see, N. to be seen

to appear

שְׁלֹמֹה n. m. Solomon

שֵׁנִית adv. a second time

¹ Pointed as though it were written יְרוּשָׁלַם.

§ 62. Doubly Imperfect Verbs.

Verbs which have two weak letters in the root, or which are so constituted as to belong to two different classes of imperfect verbs, commonly exhibit the peculiarities of both, unless they interfere with or limit one another. Thus, a verb which is both פָּא and לִה will follow the analogy of both paradigms, the former in its first, and the latter in its second syllable. But in verbs which are both עו and לִה, the ו is invariably treated as a perfect consonant, and the לִה peculiarities only are preserved.

§ 63. Unusual Forms.

1. Verbs belonging to one class of imperfect verbs occasionally adopt forms from another and closely related class. Thus, a לִה verb may appear with a לִה form, or an עו verb with an עו form, or *vice versâ*.

2. A few verbs of different classes adopt the peculiar עו or עו modes of forming the Piel, Pual, and Hithpael, inserting the vowel *ō* instead of the usual reduplication

שֵׁשׁ and שֹׁשׁ, Piels of שֵׁשׁ, יתְנַשֵּׁשׁ and יתְנַשֵּׁשׁ from גָּשַׁשׁ, or doubling the third radical in place of the second, e. g. רָעַנָּן, אָמַלְלָה, נָאָה (= נָאָה) from נָאָה (= נָאָה), הִשְׁתַּחֲוֶה (fut. יִשְׁתַּחֲוֶה, with Vav Conv. וַיִּשְׁתַּחֲוֶה) from שָׁחָה, or reduplicating an entire syllable, e. g. חֲמַרְמַר, סִתְרִיתִּי.

3. A very few instances occur of what may be called compound species; thus, Niphal of Pual נִנְּאָלִי, Niphal of Hithpael נִנְּסָרִי, נִנְּכָר, נִשְׁתַּחֲוֶה.

§ 64. *Quadriliteral Verbs.*

The number of quadriliteral verbs is very small. Some adopt the vowels and inflections of the Piel and Pual species, while others follow the Hiphil.

§ 65. *Numerals*, see Table XIX.

1. The cardinals from *three* to *ten* are in form of the singular number, and have a feminine termination when joined to masculine nouns, but omit it when joined to feminine nouns.

2. The tens are formed by adding the masculine plural termination to the units, עֶשְׂרִים *twenty* being, however, derived not from *two* but from *ten* עָשָׂר.

3. There are no distinct forms for ordinals above ten, the cardinal numbers being used instead.

4. Fractional parts are expressed by the feminine ordinals, as well as by special terms.

VOCABULARY 25.

אֵיפָה n. f. *ephah*

חֹדֶשׁ n. m. *month*

נֹחַ n. m. *Noah*

עֶשְׂוֹר n. m. *decade, ten*

פָּרָעָה n. m. *Pharaoh*

שָׁנָה n. f. (יָם.) *year*

שֶׁקֶל n. m. *shekel*

§ 66. *Separate Particles.*

1. The longer particles, whether adverbs, prepositions, conjunctions or interjections, are written as separate words.

2. The prepositions אַחֲרֵי *after*, אֶל־ *to*, עַד *unto*, עַל *upon*, and תַּחַת *under*, assume before suffixes the form of nouns in the masculine plural, e. g. אַחֲרֵיהֶם, אֶל־הֶם; בֵּין *between*, adopts sometimes a singular, sometimes a masculine plural, and sometimes a feminine plural form, בֵּינוֹ, בֵּינֵיהֶם and בֵּינֵיהֶן.

3. The preposition אֶת *with*, commonly becomes אִתָּהּ before suffixes, e. g. אִתָּי, אִתְּכֶם, and is thus distinguished from אֵת the sign of the definite object, which becomes אֹת, or before grave suffixes, אֵת, e. g. אִתִּי, אִתְּכֶם.

SYNTAX.

§ 67. *The Copula.*

1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be directly connected with its subject without an intervening copula, *כָּל־נְהַיְבוֹתֶיהָ שָׁלוֹם* *all her paths (are) peace*, *טוֹב הָעֵץ* *the tree (was) good*.

2. Or the verb *הָיָה* *to be*, or the pronoun *הוּא* of the third person, may be used as a copula, *הָאָרֶץ הָיְתָה חֲרוּבָה* *the earth was desolate*, *הַנָּהָר הָרְבִיעִי הוּא פָּרָת* *the fourth river is Euphrates*.

§ 68. *The Article.*

1. The article is used in Hebrew as in English to distinguish an object as one which has been mentioned before, as well known, as the only one of its class, or as distinguished above others of like kind.

2. It is also prefixed to nouns employed in a generic or universal sense, *הַזָּהָב* *gold*, *הַחֲכָמָה* *wisdom*. So in comparisons, *כְּבֵן* as a (lit. *the*) *nest*, Isa. 10:14.

3. It is likewise found in some cases where the English idiom requires a word still more specific, as a possessive pronoun: *she took* *הַצִּילָה* *the veil*, Gen. 24:65, i. e. the one which she had, *her veil*; or a demonstrative, as before words denoting time, *הַיּוֹם* *to-day*, *הַשָּׁנָה* *this year*; or the sign of the vocative, *הַמֶּלֶךְ* *O king*!

§ 69. *Nouns definite without the Article*

1. The following are definite without the article :—

(1) Proper nouns, which only receive it if they were originally appellatives.

(2) Nouns with pronominal suffixes.

(3) Nouns in the construct state before a definite noun.

2. The article is often omitted in poetry where it would be required in prose.

§ 70. *Adjectives.*

1. Both qualifying and predicate adjectives agree in gender and number with the nouns to which they belong.

2. Qualifying adjectives usually stand after the noun and agree with it likewise in definiteness, that is to say, if the noun is made definite whether by the article or in any of the ways specified in the preceding section, they receive the article, *בֶּן חָכָם a wise son*, *הָאֶרֶץ הַטּוֹבָה the good land*.

3. Predicate adjectives commonly stand before the noun, and do not take the article, even though the noun is definite, *טוֹב הַדָּבָר the word is good*.

§ 71. *Demonstrative Pronouns.*

1. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, *הַדְּבָרִים הָאֵלֶּה these things*, *אֵלֶּה הַדְּבָרִים these are the things*.

2. If both an adjective and a demonstrative qualify

the same noun, the demonstrative is placed last, הָאָרֶץ הַטּוֹבָה הַזֹּאת *this good land*.

§ 72. Comparison of Adjectives.

1. Comparison is expressed by means of the preposition מִן *from*, placed after the adjective or other word expressive of quality, טוֹבָה הַכֶּמֶה מִפְּנִינִים *wisdom is better than rubies*, lit. is good from rubies; אֶגְדָּל מִמֶּךָ *I will be greater than thou*.

2. The superlative degree may be expressed,

(1) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם *greatest of all the sons of the east*, lit. great from all, etc.

(2) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, הַיָּפֶה בְּנָשִׁים *O fairest among women*, lit. the fair one, etc.

§ 73. Numerals.

1. The cardinal אֶחָד *one* and the ordinal numbers are treated like other adjectives, and follow the rules of position and agreement already given.

2. The other cardinals may stand,

(1) In the absolute state before the noun to which they belong.

(2) Before it in the construct state (if they have such a form).

(3) After it in the absolute state.

3. Nouns accompanied by the cardinals from 2 to 10 are almost invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.) are commonly put in the singular, עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים *twenty years and seven years*.

4. The cardinals above *one* may receive the article when the noun is not expressed, but not when joined to a definite noun. אַרְבָּעִים הַיּוֹם *the forty*, אַרְבָּעִים הַיּוֹם *the forty days*.

§ 74. Apposition.

One noun may be in apposition with another, not only when both denote the same person or thing, but also when the second specifies the first by stating the material of which it consists, its quality, character, or the like, הַבָּקָר הַנְּחֹשֶׁת *the oxen the brass*, i. e. *the brazen oxen*; שְׁלֹשׁ סָאִים קָמָה *three measures (consisting of) meal*.

§ 75. The Construct State.

1. When one noun is limited in its meaning by another, the first is put in the construct state. The relation thus expressed corresponds for the most part to the genitive case, or to that denoted in English by the preposition *of*.

2. When the relation between two nouns is expressed by a preposition, the first commonly remains in the absolute state; it may, however, especially in poetry, be put in the construct, הָהָרִי בְּגִלְבּוֹעַ *mountains in Gilboa*.

3. Nouns are sometimes in the construct before a succeeding clause with which they are closely connected; thus, before a relative clause, אֵשֶׁר מְקוֹם *the place where*, etc., particularly when the relative is itself omitted, בְּיַד־תְּשָׁלַח *by the hand of (him whom) thou wilt send*; and even before the copulative, חֵכְמָה וְדַעַת *wisdom and knowledge*.

4. An adjective, participle, or demonstrative, qualifying a noun in the construct state, cannot follow it immediately, but must be placed after the governed noun, מַעֲשֵׂה הַגָּדוֹל *the great work of Jehovah*.

5. An article or suffix belonging to a noun in the construct must be attached, not to it, but to the governed noun, *הַחִילִּי הַגִּבּוֹרִי* *the mighty men of valor*, *אֱלֹהֵי זָהָב* *his idols of gold*.

6. The preposition *לְ* *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha*, *הַצֹּאן אֲשֶׁר לְאִבֶּיהָ* *her father's sheep*.

§ 76. Tenses of Verbs.

The Hebrew has distinct forms of the verb corresponding to the two grand divisions of time, the past and the future; but all subordinate modifications or shades of meaning are either suggested by accompanying particles, or left to be inferred from the connection. Whatever is or is conceived of as past, is put in the preterite; the future is used for all that is or is conceived of as future.

§ 77. The Preterite.

The preterite may accordingly be employed to denote,

1. The past, whether it be,

a. Absolute, i. e. the historical imperfect, *בָּרָא* *God created*.

b. Relative to the present, i. e. the perfect, *עָשִׂיתָ* *what is this that thou hast done?*

c. Relative to another past, i. e. the pluperfect, *עָשָׂה* *God ended his work which he had made*.

d. Relative to a future, i. e. the future perfect, *רָחַץ* *he shall be called holy, when the Lord shall have washed, etc.*

e. Conditional, *הָיִינוּ* *except the Lord had left a remnant we should have been as Sodom*.

f. Optative, *לֹא-מָתוּ* *O that we had died*.

- g. Subjunctive, *לְמַעַן יִרְאֶהְם* *in order that ye might fear.*
2. The present, regarded as a continuation of the past, *צָמִיתִי* *I am thirsty, prop. I have been and still am thirsty.*
3. General truths, embodying the experience of the past, *אֵין יָדַע יָדַע* *knoweth his owner, oxen always have done so, and always will.*
4. The future, when described by the prophets as though it had already taken place, *נָפְלָה* *Babylon has fallen.*

§ 78. *The Future.*

The future tense is used in speaking of,

1. The future, whether it be,
 - a. Absolute, *אֶעֱשֶׂה* *I will make.*
 - b. Relative to a past, *Elisha was fallen sick of his sickness, whereof* *הָמוּת* *he was to die.*
 - c. Conditional, *but* (if it were my case) *אֶדְרֹשׁ* *I would seek unto God.*
 - d. Optative, expressing desire, determination, permission, or command, so *יִאָּבְדוּ* *may all thine enemies perish; all that thou commandest us, נַעֲשֶׂה* *we will do; of the fruit נֹאכֵל* *we may eat; mine ordinances תִּשְׁמְרוּ* *ye shall keep.*
 - e. Subjunctive, *לְמַעַן תְּבָרְכֵה* *in order that my soul may bless thee.*
2. The present, when it is conceived of as extending into the future, *why תִּבְכִּי* *weepest thou? lit. why wilt thou go on to weep?*
3. General truths, which are valid for all time to come, *righteousness תְּרוֹמֵם* *exalteth a nation, it does so now and always will.*
4. Habitual acts or states continuing for an indefinite period from the time spoken of, *thus Job יַעֲשֶׂה* *did continually, not only that once, but thenceforward.*

5. The past, in animated description, as we use the present, then *יָשִׁיר* *sings Moses*.

6. The future is idiomatically used with *בְּטָרָם* and *טָרָם* *not yet, before*, whether the period referred to is past or future.

7. The apocopated and paragogic forms of the future mostly have a conditional, optative, or subjunctive sense.

8. The negative imperative is made by prefixing *אַל* *not* to the apocopated future, *אַל־תַּרְעִי* *harm not*.

§ 79. *The Secondary Tenses.*

1. When a future with Vav Conversive is preceded by a preterite, or by any expression referring to past time, it becomes a secondary preterite. And a preterite with Vav Conversive preceded by a future, an imperative, or any expression indicating future time, becomes a secondary future.

2. A narrative or a paragraph, which begins with one of the primary tenses, is mostly continued by means of the corresponding secondary tense, provided the verb stands at the beginning of its clause. If for any reason this order of the words is interrupted or prevented, the primary tense must again be used.

§ 80. *Participles.*

1. Participles may express what is permanent or habitual, (the Lord) *אֱהֵב* *loveth righteousness*. Passive participles, so used, suggest not only a constant experience, but a fixed quality as the ground of it, *נִרְאָה* *not only feared, but worthy to be feared*.

2. Active participles most commonly relate to the pres

ent or to the proximate future, and passive participles to the past.

3. In narratives and predictions the time of the participles is reckoned, not from the moment of speaking, but from the period spoken of, *the two angels came, and Lot* לוֹט *was sitting in the gate of Sodom.*

§ 81. *The Infinitive.*

1. The absolute infinitive may be used for,

(1) The preterite or the future, when one of those tenses immediately precedes.

(2) The imperative, when it stands at the beginning of a sentence.

2. The infinitive, which is a verbal noun, may be put in the construct state before a following noun, whether this be its subject or its object. The construct state is also used after nouns or prepositions, and sometimes after verbs.

3. When one verb is dependent upon another, it is sometimes put, not in the infinitive, but in the same tense with the governing verb, הוֹאִיל הָלַךְ *he was willing, he walked, for he was willing to walk, or walked willingly.*

§ 82. *Object of Verbs.*

1. The object of a transitive verb, if a definite noun, or a pronoun, may be preceded by the particle אֵת.

2. The subject of passive verbs, which is really the object of their action, and nouns placed absolutely, occasionally receive אֵת.

3. Some verbs, not properly transitive, are capable of a transitive construction; thus,

(1) Verbs signifying plenty and want, or motion, *the*

house מלא האנשים *was full of men*, יצאו את־העיר *they went out (of) the city*.

(2) Any verb may govern its cognate noun, or a noun which defines the extent of its application, חלה את־רגליו *he was diseased in his feet*.

4. The verb usually stands first, its subject next, and its object last, unless the emphasis requires a different order.

§ 83. *Verbs with more than one Object.*

1. Some verbs have more than one object, viz.:

(1) The causatives of transitive verbs.

(2) Verbs whose action may be regarded under different aspects as terminating upon different objects.

(3) The instrument of an action, the material used in its performance, its design, or its result, may be its secondary or remote object, יִרְגְּמוּ אוֹתוֹ אֲבָן *and they overwhelmed him with stones*, וַיִּצְרֵר אֶת־הָאָדָם עָפָר *and he formed the man of dust*.

2. If an active verb is capable of governing a double object, its passive may govern the more remote of them.

§ 84. *Adverbial Expressions.*

1. Adverbs commonly stand after the words to which they belong.

2. Nouns may be placed absolutely to express the relations of time, place, measure, number, or manner.

§ 85. *Neglect of Agreement.*

1. When a predicate adjective or verb precedes its noun, it often prefers a primary to a secondary form, that

is to say, the masculine may be used instead of the feminine, and the singular instead of the plural.

2. Collective nouns may have verbs, adjectives, and pronouns agreeing with them in the plural.

3. Nouns plural in form, but singular in signification, commonly have verbs, adjectives, and pronouns agreeing with them in the singular.

4. Plural names of inanimate or irrational objects of either gender are occasionally joined with the feminine singular.

5. The masculine is sometimes used, when females are spoken of, from a neglect to note the gender, if no stress is laid upon it.

6. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects.

7. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural.

§ 86. *Compound Subject.*

1. When the subject consists of two or more words connected by the conjunction *and*, the predicate, if it precedes its subject, may be put in the masculine singular as its primary form, or it may be put in the plural, referring to them all, or it may agree with the nearest word.

2. If the predicate follows a compound subject, it is commonly put in the plural, though it may agree with the principal word to which the others are subordinate.

3. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 87. *Repetition of Words.*

1. Repetition may denote distribution, שָׁנָה שָׁנָה *year by year*, plurality, דֹּר־דֹּר *generation and generation*, i. e. *many generations*, or emphasis and intensity, עֲמֹק עֲמֹק *exceeding deep*.

2. In verbs the absolute infinitive is joined with the finite forms for the sake of emphasis or intensity, מוֹת מוֹת *thou shalt surely die*.

§ 88. *Relative Pronouns.*

1. When the relative אֲשֶׁר is governed by a verb, noun, or preposition, this is shown by appending the appropriate pronominal suffix to the governing word, *thou whom I have chosen*, אֲשֶׁר בָּחַרְתִּיהָ, *whose seed*, אֲשֶׁר זָרְעִי.

2. When the relative is preceded by אֵל the sign of the definite object, or by a preposition, these pertain not to the relative, but to its antecedent, which is to be supplied.

3. The relative is frequently omitted, not only, as in English, when it is the object of its clause, but also when it is the subject, *and he forsook God* עָשָׂהוּ (who) *made him*.

4. The demonstrative זֶה or זִי is frequently used in poetry with the force of a relative, in which case it suffers no change for gender or number.

§ 89. *Conjunctions.*

1. The simple copulative וְ is used in Hebrew, where our idiom requires different conjunctions; the relation between clauses so connected must often be inferred from their signification.

2. Vav also serves,

(1) To introduce the apodosis or second member of a conditional sentence, *if God will be with me and keep me* וְהָיָה *then shall Jehovah be my God.*

(2) To connect a statement of time or a noun placed absolutely with the clause to which it relates, *on the third day* וַיִּשָּׂא אַבְרָהָם *Abraham lifted up his eyes.*

GRAMMATICAL TABLES.

I. THE LETTERS, §1.

Order.	Forms and Equivalents.		Names.		Rabbinical Alphabet.	Numerical values.
1	א	—	אַלֶּפֶּה	Áleph	א	1
2	ב	Bh, B	בֵּית	Bēth	ב	2
3	ג	Gh, G	גִּימֶל	Gī'-mel	ג	3
4	ד	Dh, D	דָּלֶת	Dā'-leth	ד	4
5	ה	H	הֵא	Hē	ה	5
6	ו	V	וָו	Vāv	ו	6
7	ז	Z	זַיִן	Záyin	ז	7
8	ח	Hh	חֵית	Hhēth	ח	8
9	ט	T	טֵית	Tēth	ט	9
10	י	Y	יּוֹד	Yōdh	י	10
11	כ	Kh, K	כֶּת	Kaph	כ	20
12	ל	L	לָמֶד	Lā'-medh	ל	30
13	מ	M	מֶם	Mēm	מ	40
14	נ	N	נוּן	Nūn	נ	50
15	ס	S	סָמֶךְ	Sā'-mekh	ס	60
16	ע	—	עֵין	Áyin	ע	70
17	פ	Ph, P	פֶּא	Pē	פ	80
18	צ	Ts	צָדִי	Tsā'-dhē	צ	90
19	ק	K	קוֹף	Kōph	ק	100
20	ר	R	רֵישׁ	Rēsh	ר	200
21	ש	Sh, S	שִׁין	Shīn	ש	300
22	ת	Th, T	תָּו	Tāv	ת	400

II. CLASSIFICATION OF THE LETTERS, § 2.

1.		2.
Gutturals, א ה ח ע	Weak,	{ א ה ו י Vowel-Letters
Palatals, ג י כ ק		{ א ה ח ע Gutturals.
Linguals, ד ט ל נ ת	Medium,	{ ל מ נ ר Liquids.
Dentals, ז ש צ ס ז		{ ש צ ס ז Sibilants.
Labials, ב מ ו פ	Strong,	{ פ ב } Aspirates and
shares the peculiarities of the Gutturals.		{ ק כ ג } Mutes.
		{ ט ת ד }

3.

Serviles איתן משה וכלב. Radicals the rest of the Alphabet.

THE POINTS, § 4.

Long Vowels.

Short Vowels.

Doubtful Vowels.

Kā'mets ā ֿ	Páttahh ֿ	ǎ ֿ	Hhī'rik ֿ	ī or ĭ
Tsé're ē ֿ	Ségħōl ֿ	ě ֿ	Shū'rek ֿ	} ū or ŭ
Hhō'lem ō ֿ	Kā'mets-Hhātūph ֿ	ö ֿ	Kib'butz ֿ	

Pronounce ā as in *father*, ǎ as in *fat*, ē as in *there*, ě as in *met*, ī as in *machine*, ū as in *pin*, ō as in *note*, ö as in *not*, ū as in *rule*, ŭ as in *full*.

§ 7. Simple Sh'va ֿ silent or vocal.

Compound Sh'vas	{ Hhātēph-Pattahh ֿ; thus עֲמֹד ^a mōdh.
	{ Hhātēph-Seghol ֿ; thus עֲמֹר ^a mōr.
	{ Hhātēph-Kamets ֿ; thus עֲנִי ^a nī.

§ 8. Pattahh-furtive ֿ with ע, ה or ה at the end of words.

§ 12. Daghes-lene in ב ג ד כ פ ת removes aspiration.

§ 13. Daghes-forte doubles; not found in א ה ח ע rarely in ר.

§ 14. Mappik in final ה when a consonant.

§ 15. Raphe ֿ opposite of Daghes-lene, Daghes-forte, or Mappik.

§ 21. Makkeph (ֿ) connects words.

§ 22. Methagh ֿ second syllable before the accent.

III. THE ACCENTS, § 16.

DISJUNCTIVES.

CLASS I. *Emperors.*

- | | | |
|------------|------------------|-------|
| 1. Silluk | (₁) | סלוק: |
| 2. Athnahh | (₂) | אתנה |

CLASS II. *Kings.*

- | | | |
|------------------|------------------|---------------------|
| 3. S'gholta | (³) | סגלתא <i>postp.</i> |
| 4. Zakeph Katon | (⁴) | זקה קטון |
| 5. Zakeph Gadhol | (⁵) | זקה גדול |
| 6. Tiphha | (₆) | טיפה |

CLASS III. *Dukes.*

- | | | |
|--------------|-------------------|--------------------|
| 7. R'bhI' | (⁷) | רביע |
| 8. Shalsheth | (⁸) | שלשת |
| 9. Zarka | (⁹) | זרקה <i>postp.</i> |
| 10. Pashta | (¹⁰) | פשטה <i>postp.</i> |
| 11. Y'thībh | (₁₁) | יתיב <i>prep.</i> |
| 12. T'bhIr | (₁₂) | תביר |

CLASS IV. *Counts.*

- | | | |
|----------------------|-------------------|--------------------------|
| 13. Pazēr | (¹³) | פזר |
| 14. Karnē Pharā | (¹⁴) | קרני פרה |
| 15. T'līsha Gh'dhola | (¹⁵) | תלישא גדולה <i>prep.</i> |
| 16. Geresh | (¹⁶) | גרש |
| 17. G'rashayim. | (¹⁷) | גרשמים |
| 18. P'sīk | (¹⁸) | פסיק |

CONJUNCTIVES. *Servants.*

- | | | |
|---------------------|-------------------|--------------------------|
| 19. Merka | (₁₉) | מרקא |
| 20. Mānahh | (₂₀) | מונה |
| 21. Merl a Kh'phūla | (₂₁) | מרקא כפולה |
| 22. Mahpakh | (₂₂) | מהפק |
| 23. Darga | (₂₃) | דרגא |
| 24. Kadhma | (₂₄) | קדמא |
| 25. Yerahh ben Yomō | (₂₅) | ירח בן יומן |
| 26. T'līsha K'tanna | (²⁶) | תלישא קטנה <i>postp.</i> |

IV. INSEPARABLE PREPOSITIONS AND VAV CONJUNCTIVE, §§ 27, 28.

Primary form,	בְּ	כְּ	לְ	וְ
Before vowelless Consonants,	בּ	כּ	לּ	וּ*
Before Gutturals with Compound Sh'va,	the corresponding short vowel			
Before monosyllables and accented syllables,	† בְּ	כְּ	לְ	וְ
With the contracted article,	the vowel of the article.			

* Also before the labials בּ, מּ, and פּ, but וְ before vowelless Yodh.

† With the interrogative בַּמָּה, כַּמָּה, לַמָּה or וַמָּה.

THE PREPOSITION מִן, THE INTERROGATIVE, THE ARTICLE, AND THE INTERROGATIVE מַה.

Before strong consonants,	מִן	מֵה	מִי	מַה*
Before vowelless consonants and strong gutturals,	מִן	מֵה	מִי	מַה
Before weak gutturals,	מִן	מֵה	מִי	מַה
Before gutturals with Kamets,	מִן	מֵה	מִי	מַה

* But with a disjunctive accent commonly מַה.

INSEPARABLE PREPOSITIONS WITH SUFFIXES.

SINGULAR.

1 c.	בִּי	לִי	כְּמִדְּךָ	מִמֶּנִּי, מֵמִי
2 m.	בְּךָ, בְּכֶם	לְךָ, לְכֶם	כְּמִדְּךָ	מִמֶּנִּי, מֵמִי
2 f.	בְּךָ	לְךָ	—	מִמֶּנִּי
3 m.	בּוֹ	לוֹ	כְּמִדְּהוּ	מִמֶּנִּי, מֵמִי, מִמֶּנֶּה
3 f.	בָּהּ	לָהּ	כְּמִדְּהָ	מִמֶּנֶּה

PLURAL.

1 c.	בָּנוּ	לָנוּ	כְּמִדְּנוּ	מִמֶּנֶּם
2 m.	בְּכֶם	לְכֶם	כְּמִדְּכֶם, כְּכֶם	מִמֶּכֶם
2 f.	בְּכֶן	לְכֶן	—	מִמֶּנֶן
3 m.	בָּהֶם, בְּכֶם	לָהֶם, לְכֶם	כְּמִדְּהֶם, כְּכֶם	מִמֶּנֶּם, מֵמֵהֶם
3 f.	בָּהֶן, בְּכֶן	לָהֶן, לְכֶן	—	מִמֶּנֶן

V. PERSONAL PRONOUNS, § 29.

SINGULAR.			PLURAL.		
1	I	אֲנִי, אַנְכִי	We	אֲנֵנוּ, אַנְהוּ	אֲנִי
2.	Thou <i>m.</i>	אַתָּה, אַתָּ	Ye <i>m.</i>	אַתֶּם	
	Thou <i>f.</i>	אַתְּ, אַתְּ	Ye <i>f.</i>	אַתֶּן, אַתֶּן	
3.	He	הוא	They <i>m.</i>	הֵמָּה, הֵם	
	She	היא, הִיא § 23. 3.	They <i>f.</i>	הֵנָּה, הֵן	

SUFFIXES.

	Simple.	With union Vowels of Verbs.			With Sing. Nouns.	With Dual and Plur. Nouns.
1 <i>c.</i>	כִּי, כִּי	כִּי	כִּי	כִּי (כִּי)	כִּי	כִּי
<i>pl.</i>	כִּי	כִּי	כִּי	כִּי (כִּי)	כִּי	כִּי
2 <i>m.</i>	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)
<i>pl.</i>	כֶּם			כֶּם	כֶּם	כֶּם
2 <i>f.</i>	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)	הָ (כִּי)
<i>pl.</i>	כֶּן			כֶּן	כֶּן	כֶּן
3 <i>m.</i>	הוּ (כִּהוּ)	הוּ (כִּהוּ)	הוּ (כִּהוּ)	הוּ (כִּהוּ)	הוּ (כִּהוּ)	הוּ (כִּהוּ)
<i>pl.</i>	ם (מִו)	ם (מִו)	ם (מִו)	ם (מִו)	ם (מִו)	ם (מִו)
3 <i>f.</i>	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)	הָ (כִּה)
<i>pl.</i>	ן (כִּה)	ן (כִּה)	ן (כִּה)	ן (כִּה)	ן (כִּה)	ן (כִּה)

DEMONSTRATIVE.

<i>Masc.</i>	<i>Fem.</i>	<i>Common.</i>
SING. זֶה (זֶה)	זֹאת (זֹאת)	זֶה (זֶה) <i>this</i> .
PLUR. אֵלֶּה, אֵלֶּה		<i>these</i> .

RELATIVE.

אֲשֶׁר *who* or *which*; abbreviated form שֶׁ (שֶׁ, שֶׁ, שֶׁ)

INTERROGATIVE AND INDEFINITE.

מִי *who*? or *whoever*. מַה *what*? or *whatever*.

VERBS.—THEIR SPECIES, §§ 31, 32.

1. Simple act. Kal קָטַל *to kill*.
2. " pass. Niphal נִקְטַל *to be killed*.
3. Intensive act. Piël קָטַל *to kill many or to massacre*.
4. " pass. Pual קָטַל *to be massacred*.
5. Causative act. Hiphil הִקְטִיל *to cause to kill*.
6. " pass. Hophal הִקְטִיל *to be caused to kill*.
7. Reflexive Hithpaël הִתְקַטַּל *to kill one's self*.

VI. PARADIGM OF

		KAL.	NIPHAL.	PIEL.	PUAL.
PRET.	3 m.	קָטַל	נִקְטַל	קָטַל	קָטַל
	3 f.	קָטְלָה	נִקְטְלָה	קָטְלָה	קָטְלָה
	2 m.	קָטַלְתָּ	נִקְטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
	2 f.	קָטַלְתְּ	נִקְטַלְתְּ	קָטַלְתְּ	קָטַלְתְּ
	1 c.	קָטַלְתִּי	נִקְטַלְתִּי	קָטַלְתִּי	קָטַלְתִּי
	Plur. 3 c.	קָטְלוּ	נִקְטְלוּ	קָטְלוּ	קָטְלוּ
	2 m.	קָטַלְתֶּם	נִקְטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
	2 f.	קָטַלְתֶּן	נִקְטַלְתֶּן	קָטַלְתֶּן	קָטַלְתֶּן
	1 c.	קָטַלְנוּ	נִקְטַלְנוּ	קָטַלְנוּ	קָטַלְנוּ
INFIN. absol.		קָטוּל	הִקְטִיל	קָטַל	קָטַל
	constr.	קָטֹל	הִקְטִיל	קָטֹל	(קָטֹל)
FUT.	3 m.	יִקְטֹל	יִקְטֹל	יִקְטֹל	יִקְטֹל
	3 f.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 m.	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל	תִּקְטֹל
	2 f.	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי	תִּקְטְלִי
	1 c.	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל	אֶקְטֹל
	Plur. 3 m.	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ	יִקְטְלוּ
	3 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	2 m.	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ	תִּקְטְלוּ
	2 f.	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה
	1 c.	נִקְטֹל	נִקְטֹל	נִקְטֹל	נִקְטֹל
IMPER.	2 m.	קָטֹל	הִקְטִיל	קָטֹל	
	2 f.	קָטְלִי	הִקְטְלִי	קָטְלִי	
	Plur. 2 m.	קָטְלוּ	הִקְטְלוּ	קָטְלוּ	wanting
	2 f.	קָטַלְנָה	הִקְטַלְנָה	קָטַלְנָה	
PART.	act.	קָטֹל		מִקְטֵל	
	pass.	קָטוּל	נִקְטֵל		מִקְטָל

HIPHAL.	HOPHAL.	HITHPAEL.	KAL (<i>mid. ē</i>).	KAL (<i>mid. ō</i>).
הִקְטִיל	הִקְטִיל	הִתְקַטֵּל	כָּבַד	שָׁכַל
הִקְטִילָהּ	הִקְטִילָהּ	הִתְקַטְּלָהּ	כָּבְדָהּ	שָׁכְלָהּ
הִקְטִילָתָּ	הִקְטִילָתָּ	הִתְקַטְּלָתָּ	כָּבַדְתָּ	שָׁכַלְתָּ
הִקְטִילָתִי	הִקְטִילָתִי	הִתְקַטְּלָתִי	כָּבַדְתִּי	שָׁכַלְתִּי
הִקְטִילוּ	הִקְטִילוּ	הִתְקַטְּלוּ	כָּבְדוּ	שָׁכְלוּ
הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטְּלְתֶּם	כָּבַדְתֶּם	(שָׁכַלְתֶּם)
הִקְטִילְתָּן	הִקְטִילְתָּן	הִתְקַטְּלְתָּן	כָּבַדְתָּן	(שָׁכַלְתָּן)
הִקְטִילֵנוּ	הִקְטִילֵנוּ	הִתְקַטְּלֵנוּ	כָּבַדְנוּ	שָׁכַלְנוּ
הִקְטִיל	הִקְטִיל	(הִתְקַטֵּל)	כָּבֹד	שָׁכֹל
הִקְטִילִי	הִקְטִילִי	הִתְקַטֵּלִי	כָּבֵד	שָׁכֵל
הִקְטִילִי	הִקְטִילִי	הִתְקַטֵּלִי	יִכְבֹּד	יִשְׁכֹּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטֵּלִי	תִּכְבֹּד	תִּשְׁכֹּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטֵּלִי	תִּכְבֹּד	תִּשְׁכֹּל
תִּקְטִילִי	תִּקְטִילִי	תִּתְקַטֵּלִי	תִּכְבֹּדִי	תִּשְׁכֹּלִי
אִקְטִיל	אִקְטִיל	אִתְקַטֵּל	אִכְבֹּד	אִשְׁכֹּל
יִקְטִילוּ	יִקְטִילוּ	יִתְקַטֵּלוּ	יִכְבְּדוּ	יִשְׁכְּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּכְבֹּדְנָהּ	תִּשְׁכֹּלְנָהּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּכְבֹּדוּ	תִּשְׁכְּלוּ
תִּקְטִילְנָהּ	תִּקְטִילְנָהּ	תִּתְקַטֵּלְנָהּ	תִּכְבֹּדְנָהּ	תִּשְׁכֹּלְנָהּ
נִקְטִיל	נִקְטִיל	נִתְקַטֵּל	נִכְבֹּד	נִשְׁכֹּל
הִקְטִיל		הִתְקַטֵּל	כָּבַד	
הִקְטִילִי		הִתְקַטֵּלִי	כָּבְדִי	
הִקְטִילוּ	wanting	הִתְקַטֵּלוּ	כָּבְדוּ	
הִקְטִילְנָהּ		הִתְקַטֵּלְנָהּ	כָּבְדְנָהּ	
מִקְטִיל		מִתְקַטֵּל		
	מִקְטִיל			

VII. PARADIGM OF THE PERFECT

SINGULAR.

1 com.

2 masc.

2 fem.

3 masc.

3 fem.

KAL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהּ	קָטַלְתָּ
			קָטַלְתָּ		
3 fem.	קָטַלְתָּנִי	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
			קָטַלְתָּהּ		
2 masc.	קָטַלְתָּנִי	—	—	קָטַלְתָּהּ	קָטַלְתָּהּ
	קָטַלְתָּנִי			קָטַלְתָּהּ	
2 fem.	קָטַלְתָּנִי	—	—	קָטַלְתָּהּ	קָטַלְתָּהּ
				קָטַלְתָּהּ	
1 com.	—	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ	קָטַלְתָּהּ
PLUR. 3 com.	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2 masc.	קָטַלְתֶּם	—	—	קָטַלְתֶּם	קָטַלְתֶּם
1 com.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם

INFINITIVE.

קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהּ	קָטַלְתָּהּ
קָטַלְנִי				

FUTURE.

SING. 3 masc.	יִקָּטַלְנִי	יִקָּטַלְתָּ	יִקָּטַלְתָּ	יִקָּטַלְתָּהּ	יִקָּטַלְתָּ
	יִקָּטַלְתָּ	יִקָּטַלְתָּ		יִקָּטַלְתָּהּ	יִקָּטַלְתָּהּ
PLUR. 3 masc.	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם	יִקָּטַלְתֶּם

IMPERATIVE.

SING. 2 masc.	קָטַלְנִי	—	—	קָטַלְתָּהּ	קָטַלְתָּהּ
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PIEL PRETERITE.

SING. 3 masc.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּהּ	קָטַלְתָּהּ
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HIPHIL PRETERITE.

SING. 3 masc.	הִקָּטַלְנִי	הִקָּטַלְתָּ	הִקָּטַלְתָּ	הִקָּטַלְתָּהּ	הִקָּטַלְתָּהּ
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VERBS WITH SUFFIXES, § 42.

P I U R A L .				
1 <i>com.</i>	2 <i>masc.</i>	2 <i>fem.</i>	3 <i>masc.</i>	3 <i>fem.</i>
קטלנו	קטלתם	קטלתן	קטלם	קטלן
קטלתנו	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלתנו	_____	_____	קטלתם	קטלתן
קטלתנו	_____	_____	קטלתים	קטלתין
_____	קטלתים	קטלתין	קטלתים	קטלתין
קטלנו	קטלתכם	קטלתכן	קטלם	קטלן
קטלתנו	_____	_____	קטלתם	קטלתן
_____	קטלתכם	קטלתכן	קטלתם	קטלתן
קטלנו	קטלתכם	קטלתכן	קטלם	קטלן
יִקְטְלוּנוּ } יִקְטְלוּנוּ } יִקְטְלוּנוּ }	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּן
יִקְטְלוּנוּ	יִקְטְלוּכֶם	יִקְטְלוּכֶן	יִקְטְלוּם	יִקְטְלוּן
קטלנו	_____	_____	קטלם	
קטלנו	קטלתכם	קטלתכן	קטלם	קטלן
הִקְטִילְנוּ	הִקְטִילְכֶם	הִקְטִילְכֶן	הִקְטִילְם	הִקְטִילְן

VIII. PARADIGM OF PE GUTTURAL VERBS, § 53.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	אֵלֶּה הַפְּעֻלִּים
PRET. 3 m.	עָמַד	נִעְמַד	הִעְמִיד	הָעִמְדָּה	יָאֵכַל
3 f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הָעִמְדָּה	תֹּאכַל
2 m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעִמְדָּתָה	תֹּאכַלְתָּ
2 f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעִמְדָּתְךָ	תֹּאכַלְתְּ
1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעִמְדָּתִי	אֵכָל
Plur. 3 c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הָעִמְדָּה	יֹאכְלוּ
2 m.	עָמַדְתֶּם	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעִמְדָּתֶם	תֹּאכְלֶנָּה
2 f.	עָמַדְתֶּן	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעִמְדָּתֶן	תֹּאכְלוּ
1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הָעִמְדָּנוּ	תֹּאכְלֶנָּה
					נֹאכְלִים
INFIN. <i>Absol.</i>	עָמֹד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	KAL (<i>fut. a.</i>)
<i>Constr.</i>	עֹמֵד	הָעֹמֵד	הָעֹמֵד	הָעֹמֵד	
FUT. 3 m.	יִעְמַד	יִעְמַד	יַעְמִיד	יַעְמִיד	יִחַזֵּק
3 f.	תִּעְמַד	תִּעְמַד	תַּעְמִיד	תַּעְמִיד	תִּחַזֵּק
2 m.	תִּעְמַד	תִּעְמַד	תַּעְמִיד	תַּעְמִיד	תִּחַזֵּק
2 f.	תִּעְמְדִי	תִּעְמְדִי	תַּעְמִידִי	תַּעְמִידִי	תִּחַזְּקִי
1 c.	אֶעְמַד	אֶעְמַד	אֶעְמִיד	אֶעְמִיד	אֶחַזֵּק
Plur. 3 m.	יִעְמְדוּ	יִעְמְדוּ	יַעְמִידוּ	יַעְמִידוּ	יִחַזְּקוּ
3 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה	תִּחַזְּקֶנָּה
2 m.	תִּעְמְדוּ	תִּעְמְדוּ	תַּעְמִידוּ	תַּעְמִידוּ	תִּחַזְּקוּ
2 f.	תִּעְמַדְנָה	תִּעְמַדְנָה	תַּעְמִידְנָה	תַּעְמִידְנָה	תִּחַזְּקֶנָּה
1 c.	נִעְמַד	נִעְמַד	נַעְמִיד	נַעְמִיד	נִחַזֵּק
IMPER. 2 m	עֲמַד	הָעֲמִיד	הָעֲמִיד		חַזֵּק
2 f.	עֲמְדִי	הָעֲמִידִי	הָעֲמִידִי	wanting	חַזְּקִי
Plur. 2 m	עֲמְדוּ	הָעֲמִידוּ	הָעֲמִידוּ		חַזְּקוּ
2 f.	עֲמַדְנָה	הָעֲמִידְנָה	הָעֲמִידְנָה		חַזְּקֶנָּה
PART. <i>Act.</i>	עֹמֵד		בִּעְמִיד		
<i>Pass.</i>	עֹמֵד	נִעְמָד		מִעְמָד	

IX. PARADIGM OF AYIN GUTTURAL VERBS, § 54.

	KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
PRET. 3 m.	בָּאֵל	נִבְּאֵל	בִּאֵל	בָּאֵל	הִתְבָּאֵל
3 f.	בָּאֵלָהּ	נִבְּאֵלָהּ	בִּאֵלָהּ	בָּאֵלָהּ	הִתְבָּאֵלָהּ
2 m.	בָּאֵלְתָּ +	נִבְּאֵלְתָּ	בִּאֵלְתָּ	בָּאֵלְתָּ	הִתְבָּאֵלְתָּ
2 f.	בָּאֵלְתְּ	נִבְּאֵלְתְּ	בִּאֵלְתְּ	בָּאֵלְתְּ	הִתְבָּאֵלְתְּ
1 c.	בָּאֵלְתִּי	נִבְּאֵלְתִּי	בִּאֵלְתִּי	בָּאֵלְתִּי	הִתְבָּאֵלְתִּי
Plur. 3 c.	בָּאֵלוּ	נִבְּאֵלוּ	בִּאֵלוּ	בָּאֵלוּ	הִתְבָּאֵלוּ
2 m.	בָּאֵלְתֶּם	נִבְּאֵלְתֶּם	בִּאֵלְתֶּם	בָּאֵלְתֶּם	הִתְבָּאֵלְתֶּם
2 f.	בָּאֵלְתֶּן	נִבְּאֵלְתֶּן	בִּאֵלְתֶּן	בָּאֵלְתֶּן	הִתְבָּאֵלְתֶּן
1 c.	בָּאֵלְנוּ	נִבְּאֵלְנוּ	בִּאֵלְנוּ	בָּאֵלְנוּ	הִתְבָּאֵלְנוּ
INFIN. <i>Absol.</i>	בָּאוֹל	הִבְּאוֹל	בִּאוֹל		
<i>Constr.</i>	בָּאֵל	הִבְּאֵל	בִּאֵל		הִתְבָּאֵל
FUT. 3 m.	יִבְּאֵל	יִבְּאֵל	יִבְּאֵל	יִבְּאֵל	יִתְבָּאֵל
3 f.	תִּבְּאֵל	תִּבְּאֵל	תִּבְּאֵל	תִּבְּאֵל	תִּתְבָּאֵל
2 m.	תִּבְּאֵל	תִּבְּאֵל	תִּבְּאֵל	תִּבְּאֵל	תִּתְבָּאֵל
2 f.	תִּבְּאֵלִי	תִּבְּאֵלִי	תִּבְּאֵלִי	תִּבְּאֵלִי	תִּתְבָּאֵלִי
1 c.	אֶבְּאֵל	אֶבְּאֵל	אֶבְּאֵל	אֶבְּאֵל	אֶתְבָּאֵל
Plur. 3 m.	יִבְּאֵלוּ	יִבְּאֵלוּ	יִבְּאֵלוּ	יִבְּאֵלוּ	יִתְבָּאֵלוּ
3 f.	תִּבְּאֵלְנָהּ	תִּבְּאֵלְנָהּ	תִּבְּאֵלְנָהּ	תִּבְּאֵלְנָהּ	תִּתְבָּאֵלְנָהּ
2 m.	תִּבְּאֵלְכֶּם	תִּבְּאֵלְכֶּם	תִּבְּאֵלְכֶּם	תִּבְּאֵלְכֶּם	תִּתְבָּאֵלְכֶּם
2 f.	תִּבְּאֵלְנָהּ	תִּבְּאֵלְנָהּ	תִּבְּאֵלְנָהּ	תִּבְּאֵלְנָהּ	תִּתְבָּאֵלְנָהּ
1 c.	נִבְּאֵל	נִבְּאֵל	נִבְּאֵל	נִבְּאֵל	נִתְבָּאֵל
IMPER. 2 m.	בָּאֵל	הִבְּאֵל	בִּאֵל		הִתְבָּאֵל
2 f.	בָּאֵלִי	הִבְּאֵלִי	בָּאֵלִי	wanting	הִתְבָּאֵלִי
Plur. 2 m.	בָּאֵלֶּם	הִבְּאֵלֶּם	בָּאֵלֶּם		הִתְבָּאֵלֶּם
2 f.	בָּאֵלְנָהּ	הִבְּאֵלְנָהּ	בָּאֵלְנָהּ		הִתְבָּאֵלְנָהּ
PART. <i>Act.</i>	בָּאֵל		מִבְּאֵל		מִתְבָּאֵל
<i>Pass.</i>	בָּאוֹל	נִבְּאֵל		מִבְּאֵל	

X. PARADIGM OF LAMEDH GUTTURAL VERBS, § 55.

	KAL.	NIPHAL.	PIEL.	HIPHI.	HITHPAEL.
PRET. 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
3 f.	שִׁלְּחָהּ	נִשְׁלַחָהּ	שִׁלְּחָהּ	הִשְׁלִיחָהּ	הִשְׁתַּלַּחָהּ
2 m.	שִׁלַּחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
2 f.	שִׁלַּחְתְּ	נִשְׁלַחְתְּ	שִׁלַּחְתְּ	הִשְׁלַחְתְּ	הִשְׁתַּלַּחְתְּ
1 c.	שִׁלַּחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
Plur. 3 c.	שִׁלְּחוּ	נִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלִיחוּ	הִשְׁתַּלְּחוּ
2 m.	שִׁלַּחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
2 f.	שִׁלַּחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
1 c.	שִׁלַּחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
INFIN. <i>Absol.</i>	שִׁלֹּחַ	נִשְׁלַחַ	שִׁלֵּחַ	הִשְׁלִיחַ	—
<i>Constr.</i>	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלִיחַ	הִשְׁתַּלַּח
FUT. 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח	יִשְׁלִיחַ	יִשְׁתַּלַּח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 m.	תִּשְׁלַחַּ	תִּשְׁלַחַּ	תִּשְׁלַחַּ	תִּשְׁלִיחַ	תִּשְׁתַּלַּח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלִיחִי	תִּשְׁתַּלַּחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁתַּלַּח
Plur. 3 m.	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלִיחוּ	יִשְׁתַּלְּחוּ
3 f.	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלִיחְנָהּ	תִּשְׁתַּלַּחְנָהּ
2 m.	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלַחְוּ	תִּשְׁלִיחְוּ	תִּשְׁתַּלַּחְוּ
2 f.	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלַחְנָהּ	תִּשְׁלִיחְנָהּ	תִּשְׁתַּלַּחְנָהּ
1 c.	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלַחַ	נִשְׁלִיחַ	נִשְׁתַּלַּח
IMPER. 2 m.	שִׁלַּח	הִשְׁלַח	שִׁלַּח	הִשְׁלַח	הִשְׁתַּלַּח
2 f.	שִׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי	הִשְׁלְּחִי	הִשְׁתַּלְּחִי
Plur. 2 m.	שִׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ	הִשְׁלְּחוּ	הִשְׁתַּלְּחוּ
2 f.	שִׁלַּחְנָהּ	הִשְׁלַחְנָהּ	שִׁלַּחְנָהּ	הִשְׁלַחְנָהּ	הִשְׁתַּלַּחְנָהּ
PART. <i>Act.</i>	שֹׁלֵחַ		מְשִׁלֵּחַ	מְשִׁלֵּחַ	מְשִׁתַּלֵּחַ
<i>Pass.</i>	שֹׁלֵחַ	נִשְׁלַחַ			

XI. PARADIGM OF PE NUN VERBS, § 56.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	נָשַׁח	נִשְׁחַח	הִשְׁחִיחַ	הִשְׁחַח	נָשַׁח
3 f.	נִשְׁחַחְתְּ	נִשְׁחַחְתְּ	הִשְׁחִיחְתְּ	הִשְׁחַחְתְּ	נִשְׁחַחְתְּ
2 m.	נִשְׁחַחְתָּ	נִשְׁחַחְתָּ	הִשְׁחִיחְתָּ	הִשְׁחַחְתָּ	נִשְׁחַחְתָּ
2 f.	נִשְׁחַחְתְּ	נִשְׁחַחְתְּ	הִשְׁחִיחְתְּ	הִשְׁחַחְתְּ	נִשְׁחַחְתְּ
1 c.	נִשְׁחַחְתִּי	נִשְׁחַחְתִּי	הִשְׁחִיחְתִּי	הִשְׁחַחְתִּי	נִשְׁחַחְתִּי
Plur. 3 c.	נִשְׁחַחוּ	נִשְׁחַחוּ	הִשְׁחִיחוּ	הִשְׁחַחוּ	נִשְׁחַחוּ
2 m.	נִשְׁחַחְתֶּם	נִשְׁחַחְתֶּם	הִשְׁחִיחְתֶּם	הִשְׁחַחְתֶּם	נִשְׁחַחְתֶּם
2 f.	נִשְׁחַחְתֶּן	נִשְׁחַחְתֶּן	הִשְׁחִיחְתֶּן	הִשְׁחַחְתֶּן	נִשְׁחַחְתֶּן
1 c.	נִשְׁחַחְנוּ	נִשְׁחַחְנוּ	הִשְׁחִיחְנוּ	הִשְׁחַחְנוּ	נִשְׁחַחְנוּ
INFIN. <i>Absol.</i>	נִשְׁחַח	נִשְׁחַח	הִשְׁחִיחַ	הִשְׁחַח	נִשְׁחַח
<i>Constr.</i>	נִשְׁחַחְתָּ	נִשְׁחַחְתָּ	הִשְׁחִיחְתָּ	הִשְׁחַחְתָּ	נִשְׁחַחְתָּ
FUT. 3 m.	יִשְׁחַח	יִשְׁחַח	יִשְׁחִיחַ	יִשְׁחַח	יִשְׁחַח
3 f.	יִשְׁחַחְתְּ	יִשְׁחַחְתְּ	יִשְׁחִיחְתְּ	יִשְׁחַחְתְּ	יִשְׁחַחְתְּ
2 m.	יִשְׁחַחְתָּ	יִשְׁחַחְתָּ	יִשְׁחִיחְתָּ	יִשְׁחַחְתָּ	יִשְׁחַחְתָּ
2 f.	יִשְׁחַחְתְּ	יִשְׁחַחְתְּ	יִשְׁחִיחְתְּ	יִשְׁחַחְתְּ	יִשְׁחַחְתְּ
1 c.	יִשְׁחַחְתִּי	יִשְׁחַחְתִּי	יִשְׁחִיחְתִּי	יִשְׁחַחְתִּי	יִשְׁחַחְתִּי
Plur. 3 m.	יִשְׁחַחוּ	יִשְׁחַחוּ	יִשְׁחִיחוּ	יִשְׁחַחוּ	יִשְׁחַחוּ
3 f.	יִשְׁחַחְנָה	יִשְׁחַחְנָה	יִשְׁחִיחְנָה	יִשְׁחַחְנָה	(יִשְׁחַחְנָה)
2 m.	יִשְׁחַחְנוּ	יִשְׁחַחְנוּ	יִשְׁחִיחְנוּ	יִשְׁחַחְנוּ	יִשְׁחַחְנוּ
2 f.	יִשְׁחַחְנָה	יִשְׁחַחְנָה	יִשְׁחִיחְנָה	יִשְׁחַחְנָה	(יִשְׁחַחְנָה)
1 c.	יִשְׁחַחְנוּ	יִשְׁחַחְנוּ	יִשְׁחִיחְנוּ	יִשְׁחַחְנוּ	יִשְׁחַחְנוּ
IMPER. 2 m.	שַׁח	נִשְׁחַח	הִשְׁחִיחַ		שַׁח
2 f.	שַׁחִי	נִשְׁחַחִי	הִשְׁחִיחִי	wanting	שַׁחִי
Plur. 2 m.	שַׁחוּ	נִשְׁחַחוּ	הִשְׁחִיחוּ		שַׁחוּ
2 f.	שַׁחְנָה	נִשְׁחַחְנָה	הִשְׁחִיחְנָה		(שַׁחְנָה)
PART. Act.	נִשְׁחַחַת		מִשְׁחִיחַ		נִשְׁחַחַת
Pass.	נִשְׁחַח	נִשְׁחַח		נִשְׁחַח	נִשְׁחַח

XII. PARADIGM OF AYIN

	KAL.		NIPHAL.		PIEL.
PRET. 3 m.	סָבַב	סָב	נָסַב		סוּבַב
3 f.	סָבְבָה	סָבָה	נָסְבָה		סוּבְבָה
2 m.	(סָבַבְתָּ)	סָבֹות	נָסֹות		סוּבַבְתָּ
2 f.	(סָבַבְתְּ)	סָבֹות	נָסֹות		סוּבַבְתְּ
1 c.	סָבַבְתִּי	סָבֹותִי	נָסֹותִי		סוּבַבְתִּי
Plur. 3 c.	סָבְבוּ	סָבוּ	נָסְבוּ		סוּבְבוּ
2 m.	(סָבַבְתֶּם)	סָבוּתֶם	נָסְבוּתֶם		סוּבַבְתֶּם
2 f.	(סָבַבְתֶּן)	סָבוּתֶן	נָסְבוּתֶן		סוּבַבְתֶּן
1 c.	סָבַבְנוּ	סָבוּנוּ	נָסְבוּנוּ		סוּבַבְנוּ
INFIN. Absol.	סָבֹוב	סָב	הִסָּבֹוב		סוּבַב
Constr.	סָבֵב	סָב	הִסָּבֵב		סוּבֵב
FUT. 3 m.	יָסֵב	יָסֵב	יָסֵב		יִסְוֵב
3 f.	תָּסֵב	תָּסֵב	תָּסֵב		תִּסְוֵב
2 m.	תָּסֵב	תָּסֵב	תָּסֵב		תִּסְוֵב
2 f.	תָּסֵבִי	תָּסֵבִי	תָּסֵבִי		תִּסְוֵבִי
1 c.	אָסֵב	אָסֵב	אָסֵב		אִסְוֵב
Plur. 3 m.	יָסְבוּ	יָסְבוּ	יָסְבוּ		יִסְוְבוּ
3 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה		תִּסְוְבִינָה
2 m.	תָּסְבוּ	תָּסְבוּ	תָּסְבוּ		תִּסְוְבוּ
2 f.	תָּסְבִינָה	תָּסְבִינָה	תָּסְבִינָה		תִּסְוְבִינָה
1 c.	נָסֵב	נָסֵב	נָסֵב		נִסְוֵב
IMPER. 2 m.	סָב		הִסָּב		סוּבַב
2 f.	סָבִי		הִסָּבִי		סוּבְבִי
Plur. 2 m.	סָבוּ		הִסָּבוּ		סוּבְבוּ
2 f.	סָבִינָה		הִסָּבִינָה		סוּבְבִינָה
PART. Act.	סָבֵב				מִסְוֵב
Pass.	סָבֹוב		נָסֵב		

HIPHAL.	HOPHAL.	HITHPAEL.	PIEL.
הִסָּב	הוֹסֵב	הִסְתַּיֵּב	סָבַסֵּךְ
הִסָּבָה	הוֹסֵבָה	הִסְתַּיֵּבָה	סָבַסְכָּה
הִסְבִּיטוֹת		הִסְתַּיֵּבֻתָּה	סָבַסְכָּתָה
הִסְבִּיטוֹת		הִסְתַּיֵּבֻתָּה	סָבַסְכָּתָה
הִסְבִּיטוֹתִי		הִסְתַּיֵּבֻתִּי	סָבַסְכָּתִי
הִסְבִּיב	הוֹסֵבִיב	הִסְתַּיֵּבִיב	סָבַסְכִּיב
הִסְבִּיטָם		הִסְתַּיֵּבֻתָּם	סָבַסְכָּתָם
הִסְבִּיטָן		הִסְתַּיֵּבֻתָּן	סָבַסְכָּתָן
הִסְבִּיטוּנִי		הִסְתַּיֵּבֻתִּי	סָבַסְכָּתִי
הִסָּב			סָבַסֵּךְ
הִסָּב		הִסְתַּיֵּב	סָבַסֵּךְ
יָסַב	יֹוֹסֵב	יִסְתַּיֵּב	יִסְבִּסֵּךְ
תָּסַב	תוֹוֹסֵב	תִּסְתַּיֵּב	תִּסְבִּסֵּךְ
תָּסַב	תוֹוֹסֵב	תִּסְתַּיֵּב	תִּסְבִּסֵּךְ
תָּסַבִּי	תוֹוֹסֵבִי	תִּסְתַּיֵּבִי	תִּסְבִּסְכִּי
אָסַב	אוֹוֹסֵב	אִסְתַּיֵּב	אִסְבִּסֵּךְ
יָסַבוּ	יֹוֹסְבוּ	יִסְתַּיֵּבוּ	יִסְבִּסְכוּ
תָּסַבְינָה		תִּסְתַּיֵּבְינָה	תִּסְבִּסְכְּיָה
תָּסַבוּ	תוֹוֹסְבוּ	תִּסְתַּיֵּבוּ	תִּסְבִּסְכוּ
תָּסַבְינָה		תִּסְתַּיֵּבְינָה	תִּסְבִּסְכְּיָה
נָסַב	נוֹוֹסֵב	נִסְתַּיֵּב	נִסְבִּסֵּךְ
הִסָּב		הִסְתַּיֵּב	סָבַסֵּךְ
הִסְבִּי		הִסְתַּיֵּבִי	סָבַסְכִּי
הִסְבִּיב		הִסְתַּיֵּבִיב	סָבַסְכִּיב
הִסְבִּינָה		הִסְתַּיֵּבְינָה	סָבַסְכְּיָה
מִיָּסַב		מִיִּסְתַּיֵּב	מִיִּסְבִּסֵּךְ
	wanting		
מִיָּסַב		מִיִּסְתַּיֵּב	מִיִּסְבִּסֵּךְ
	מִיָּוֹסֵב		

XIII. PARADIGM OF AYIN VAV

	KAL.	NIPHAL.	PIEL.	PUAL.
PRET. 3 m.	קָם	נָקֹם	קִימָם	קִימָם
3 f.	קָמָה	נָקֹמָה	קִימְיָה	קִימְיָה
2 m.	קָמַת	נָקֹמַת	קִימְמַת	קִימְמַת
2 f.	קָמַת	נָקֹמַת	קִימְמַת	קִימְמַת
1 c.	קָמַתִּי	נָקֹמַתִּי	קִימְמַתִּי	קִימְמַתִּי
Plur. 3 c.	קָמוּ	נָקֹמוּ	קִימְמוּ	קִימְמוּ
2 m.	קָמַתֶּם	נָקֹמוֹתֶם	קִימְמַתֶּם	קִימְמַתֶּם
2 f.	קָמַתְּן	נָקֹמוֹתְן	קִימְמַתְּן	קִימְמַתְּן
1 c.	קָמַנִּי	נָקֹמוֹנִי	קִימְמוֹנִי	קִימְמוֹנִי
INFIN. Absol.	קֹם	הִקְוֹם		
Constr.	קֹם	הִקְוֹם	קִימָם	
FUT. 3 m.	יָקֹם	יִקְוֹם	יִקְוִים	יִקְוִים
3 f.	תָּקֹם	תִּקְוֹם	תִּקְוִים	תִּקְוִים
2 m.	תָּקֹם	תִּקְוֹם	תִּקְוִים	תִּקְוִים
2 f.	תִּקְוִי	תִּקְוִי	תִּקְוִי	תִּקְוִי
1 c.	אָקֹם	אִקְוֹם	אִקְוִים	אִקְוִים
Plur. 3 m.	יָקֹמוּ	יִקְוֹמוּ	יִקְוִמוּ	יִקְוִמוּ
3 f.	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה
2 m.	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ	תִּקְוִימוּ
2 f.	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה	תִּקְוִינָה
1 c.	נָקֹם	נָקֹם	נָקֹם	נָקֹם
IMPER. 2 m.	קֹם	הִקְוֹם	קִימָם	
I 2 f.	קִימִי	הִקְוִי	קִימְמִי	wanting
Plur. 2 m.	קִימוּ	הִקְוִימוּ	קִימְמוּ	
2 f.	קִימְנָה	הִקְוִימְנָה	קִימְמְנָה	
PART. Act.	קָם		מִקְוִים	
Pass.	קָם	נָקֹם		מִקְוִים

[illegible]

XIV. PARADIGM OF PE YODH VERBS, § 58.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.	KAL.
PRET. 3 m.	יָשַׁב	נִשְׁבַּ	הוֹשִׁיב	הוֹשֵׁב	יָבַשׁ
3 f.	יָשְׁבָה	נִשְׁבְּה	הוֹשִׁיבָה	הוֹשֵׁבָה	בָּבְשָׁה
2 m.	יָשַׁבְתָּ	נִשְׁבַּתָּ	הוֹשִׁיבְתָּ	הוֹשֵׁבְתָּ	בָּבַשְׁתָּ
2 f.	יָשַׁבְתְּ	נִשְׁבַּתְּ	הוֹשִׁיבְתְּ	הוֹשֵׁבְתְּ	בָּבַשְׁתְּ
1 c.	יָשַׁבְתִּי	נִשְׁבַּתִּי	הוֹשִׁיבְתִּי	הוֹשֵׁבְתִּי	בָּבַשְׁתִּי
Plur. 3 c.	יָשְׁבוּ	נִשְׁבְּוּ	הוֹשִׁיבוּ	הוֹשֵׁבוּ	יָבְשׁוּ
2 m.	יָשַׁבְתֶּם	נִשְׁבַּתְּם	הוֹשִׁיבְתֶּם	הוֹשֵׁבְתֶּם	יָבַשְׁתֶּם
2 f.	יָשַׁבְתֶּן	נִשְׁבַּתְּןָ	הוֹשִׁיבְתֶּן	הוֹשֵׁבְתֶּן	יָבַשְׁתֶּן
1 c.	יָשַׁבְנוּ	נִשְׁבַּכְנוּ	הוֹשִׁיבְנוּ	הוֹשֵׁבְנוּ	יָבַשְׁנוּ
INFIN. Absol.	יָשׁוּב		הוֹשִׁיב		יָבוֹשׁ
Constr.	שָׁבַח	הוֹשֵׁב	הוֹשִׁיב	הוֹשֵׁב	יָבֹשׁ
FUT. 3 m.	יָשֹׁב	יִשְׁבֹּ	יִהְיֶיב	יִהְיֶיב	יִיבֹשׁ
3 f.	תֵּשֹׁב	תִּשְׁבֹּ	תִהְיֶיב	תִהְיֶיב	תִּיבֹשׁ
2 m.	תֵּשֶׁב	תִּשְׁבֶּ	תִהְיֶיב	תִהְיֶיב	תִּיבֹשׁ
2 f.	תֵּשְׁבִי	תִּשְׁבְּי	תִהְיֶיבִי	תִהְיֶיבִי	תִּיבְשִׁי
1 c.	אֵשֶׁב	אִשְׁבֹּ	אִהְיֶיב	אִהְיֶיב	אִיבֹשׁ
Plur. 3 m.	יָשֻׁבוּ	יִשְׁבְּוּ	יִהְיֶיבוּ	יִהְיֶיבוּ	יִיבְשׁוּ
3 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּנָה	תִהְיֶיבֶנָּה	תִהְיֶיבֶנָּה	תִּיבְשֶׁנָּה
2 m.	תֵּשְׁבוּ	תִּשְׁבְּוּ	תִהְיֶיבוּ	תִהְיֶיבוּ	תִּיבְשׁוּ
2 f.	תֵּשְׁבֶנָּה	תִּשְׁבְּנָה	תִהְיֶיבֶנָּה	תִהְיֶיבֶנָּה	תִּיבְשֶׁנָּה
1 c.	נֵשֶׁב	נִשְׁבֹּ	נִהְיֶיב	נִהְיֶיב	נִיבֹשׁ
IMPER. 2 m.	שֶׁב	הוֹשֵׁב	הוֹשֵׁב		יָבֹשׁ
2 f.	שְׁבִי	הוֹשְׁבִי	הוֹשִׁיבִי		יָבֹשִׁי
Plur. 2 m.	שְׁבוּ	הוֹשְׁבוּ	הוֹשִׁיבוּ	wanting	יָבֹשׁוּ
2 f.	שְׁבֶנָּה	הוֹשְׁבֶנָּה	הוֹשִׁבֶנָּה		יָבֹשְׁנָה
PART. Act.	יֹשֵׁב		מוֹשִׁיב		יָבֹשׁ
Pass.	יָשׁוּב	נֹשֵׁב		מוֹשֵׁב	יָבֹשׁ

XV. PARADIGM OF LAMEDH ALEPH VERBS, § 60.

	KAL.	NIPHAL.	PIEL.	HIPHIL.	HITHPAEL.
PRET. 3 <i>m.</i>	מָלַח	נִמְלַח	מָלַח	הִמְלַח	הִתְמַלַּח
3 <i>f.</i>	מָלַחָה	נִמְלַחָה	מָלַחָה	הִמְלַחָה	הִתְמַלַּחָה
2 <i>m.</i>	מָלַחְתָּ	נִמְלַחְתָּ	מָלַחְתָּ	הִמְלַחְתָּ	הִתְמַלַּחְתָּ
2 <i>f.</i>	מָלַחְתְּ	נִמְלַחְתְּ	מָלַחְתְּ	הִמְלַחְתְּ	הִתְמַלַּחְתְּ
1 <i>c.</i>	מָלַחְתִּי	נִמְלַחְתִּי	מָלַחְתִּי	הִמְלַחְתִּי	הִתְמַלַּחְתִּי
<i>Plur.</i> 3 <i>c.</i>	מָלַחוּ	נִמְלַחוּ	מָלַחוּ	הִמְלַחוּ	הִתְמַלַּחוּ
2 <i>m.</i>	מָלַחְתֶּם	נִמְלַחְתֶּם	מָלַחְתֶּם	הִמְלַחְתֶּם	הִתְמַלַּחְתֶּם
2 <i>f.</i>	מָלַחְתֶּן	נִמְלַחְתֶּן	מָלַחְתֶּן	הִמְלַחְתֶּן	הִתְמַלַּחְתֶּן
1 <i>c.</i>	מָלַחְנוּ	נִמְלַחְנוּ	מָלַחְנוּ	הִמְלַחְנוּ	הִתְמַלַּחְנוּ
INFIN. <i>Absol.</i>	מָלַח	נִמְלַח	מָלַח	הִמְלַח	
<i>Constr.</i>	מָלַחַ	הִמְלַחַ	מָלַחַ	הִמְלַחַ	הִתְמַלַּחַ
FUT. 3 <i>m.</i>	יִמְלַח	יִמְלַח	יִמְלַח	יִמְלַח	יִתְמַלַּח
3 <i>f.</i>	תִּמְלַח	תִּמְלַח	תִּמְלַח	תִּמְלַח	תִּתְמַלַּח
2 <i>m.</i>	תִּמְלַחְךָ	תִּמְלַחְךָ	תִּמְלַחְךָ	תִּמְלַחְךָ	תִּתְמַלַּחְךָ
2 <i>f.</i>	תִּמְלַחְתְּ	תִּמְלַחְתְּ	תִּמְלַחְתְּ	תִּמְלַחְתְּ	תִּתְמַלַּחְתְּ
1 <i>c.</i>	אֶמְלַח	אֶמְלַח	אֶמְלַח	אֶמְלַח	אֶתְמַלַּח
<i>Plur.</i> 3 <i>m.</i>	יִמְלַחוּ	יִמְלַחוּ	יִמְלַחוּ	יִמְלַחוּ	יִתְמַלַּחוּ
3 <i>f.</i>	תִּמְלַחְנָה	תִּמְלַחְנָה	תִּמְלַחְנָה	תִּמְלַחְנָה	תִּתְמַלַּחְנָה
2 <i>m.</i>	תִּמְלַחְכֶּם	תִּמְלַחְכֶּם	תִּמְלַחְכֶּם	תִּמְלַחְכֶּם	תִּתְמַלַּחְכֶּם
2 <i>f.</i>	תִּמְלַחְנָה	תִּמְלַחְנָה	תִּמְלַחְנָה	תִּמְלַחְנָה	תִּתְמַלַּחְנָה
1 <i>c.</i>	נִמְלַח	נִמְלַח	נִמְלַח	נִמְלַח	נִתְמַלַּח
IMPER. 2 <i>m.</i>	מָלַח	הִמְלַח	מָלַח	הִמְלַח	הִתְמַלַּח
2 <i>f.</i>	מָלַחִי	הִמְלַחִי	מָלַחִי	הִמְלַחִי	הִתְמַלַּחִי
<i>Plur.</i> 2 <i>m.</i>	מָלַחוּ	הִמְלַחוּ	מָלַחוּ	הִמְלַחוּ	הִתְמַלַּחוּ
2 <i>f.</i>	מָלַחְנָה	הִמְלַחְנָה	מָלַחְנָה	הִמְלַחְנָה	הִתְמַלַּחְנָה
PART. Act.	מָלַחַ		מִמְלַח	מִמְלַחִי	מִתְמַלַּח
<i>Pass.</i>	בִּמְלַח	נִמְלַח			

XVI. PARADIGM OF LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3 m.	בָּלָה	נִבְלָה	בָּלָה
3 f.	בִּלְתָּה	נִבְלְתָה	בִּלְתָּה
2 m.	בָּלִיתָ	נִבְלִיתָ	בָּלִיתָ
2 f.	בָּלִיתְּ	נִבְלִיתְּ	בָּלִיתְּ
1 c.	בָּלִיתִי	נִבְלִיתִי	בָּלִיתִי
Plur. 3 c.	בָּלוּ	נִבְלוּ	בָּלוּ
2 m.	בָּלִיתֶם	נִבְלִיתֶם	בָּלִיתֶם
2 f.	בָּלִיתֶן	נִבְלִיתֶן	בָּלִיתֶן
1 c.	בָּלִינוּ	נִבְלִינוּ	בָּלִינוּ
INFIN. Absol.	בָּלֶה	נִבְלֶה	בָּלֶה
Constr.	בִּלְוֶה	נִבְלְוֶה	בִּלְוֶה
FUT. 3 m.	יִבְלֶה	יִנְבְּלֶה	יִבְלֶה
3 f.	תִּבְלֶה	תִּנְבְּלֶה	תִּבְלֶה
2 m.	תִּבְלֶה	תִּנְבְּלֶה	תִּבְלֶה
2 f.	תִּבְלִי	תִּנְבְּלִי	תִּבְלִי
1 c.	אֶבְלֶה	אֶנְבְּלֶה	אֶבְלֶה
Plur. 3 m.	יִבְלוּ	יִנְבְּלוּ	יִבְלוּ
3 f.	תִּבְלִינָה	תִּנְבְּלִינָה	תִּבְלִינָה
2 m.	תִּבְלוּ	תִּנְבְּלוּ	תִּבְלוּ
2 f.	תִּבְלִינָה	תִּנְבְּלִינָה	תִּבְלִינָה
1 c.	נִבְלֶה	נִנְבְּלֶה	נִבְלֶה
IMPER. 2 m.	בִּלֵּה	הִבְלֵה	בִּלֵּה
2 f.	בִּלִּי	הִבְלִי	בִּלִּי
Plur. 2 m.	בִּלוּ	הִבְלוּ	בִּלוּ
2 f.	בִּלִּינָה	הִבְלִינָה	בִּלִּינָה
PART. Act.	בֹּלֵה		מִבְלֵה
Pass.	בְּלוּי	נִבְלֵה	

[illegible]

I. *Nouns which suffer a change in the vowels only.*

i. With Kamets or Tsere in the penult.

SING. Abs.	אָדוֹן master	Const.	אֲדוֹן	PL. Abs.	אֲדָרִים	Const.	אֲדָרִי
	זָכוֹן memorial		זֲכוֹן		זֲכָרִים		זֲכָרִי
	מִלְיָץ interpreter		מִלְיָץ		מִלְיָצִים		מִלְיָצִי
Masc	גָּדוֹל great	Fem.	גְּדוּלָּה	Masc.	גְּדוּלִּים	Fem.	גְּדוּלוֹת
	קָטוּל Kal. pass. part.		קְטוּלָּה		קְטוּלִּים		קְטוּלוֹת

ii. With Tsere in the ultimate.

a. Monosyllables

SING. Abs.	עֵץ tree.	Const.	עֵץ	PL. Abs.	עֵצִים	Const.	עֵצִי
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b. Polysyllables having pretonic Kamets in the penult.

SING. Abs.	כָּבֵד heavy	Const.	כָּבֵד or כְּבֵד	PL. Abs.	כְּבָדִּים	Const.	כְּבָדִּי
Masc.	יָבֵשׁ dry	Fem.	יִבְשָׁה	Masc.	יִבְשִׁים	Fem.	יִבְשׁוֹת

c. Polysyllables having any other vowel than Kamets in the penult.

SING. Abs.	שׁוֹפֵט judge.	Const.	שׁוֹפֵט	PL. Abs.	שׁוֹפְטִים	Const.	שׁוֹפְטִי
Masc.	קָטַל Kal. Act. part.	Fem.	קָטְלָה or קִטְלָה	Masc.	קָטְלִים	Fem.	קָטְלוֹת
	מִקְטָל Piel part.		מִקְטָלָה or מִקְטִלָּה		מִקְטָלִּים		מִקְטָלוֹת

iii. With Kamets in the ultimate.

SING. Abs.	דָּב fish	Const.	דָּב	PL. Abs.	דָּבִים	Const.	דָּבִי
	מִקְדָּשׁ sanctuary		מִקְדָּשׁ		מִקְדָּשִׁים		מִקְדָּשִׁי
	דָּבָר word		דָּבָר		דָּבָרִים		דָּבָרִי
	עָנָן cloud		עָנָן		עָנָנִים		עָנָנִי
	לֵבָב heart		לֵבָב		לֵבָבִים		לֵבָבִי
Masc.	חָכָם wise	Fem.	חֲכָמָה	Masc.	חֲכָמִים	Fem.	חֲכָמוֹת
	נִקְטָל Niph. part.		נִקְטָלָה or נִקְטְלָה		נִקְטָלִּים		נִקְטָלוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47.

iv. With final ה.

SING. Abs.	מֵרָאָה appearance	Const.	מֵרָאָה	PL.	Abs.	מֵרָאִים	Const.	מֵרָאֵי
	קֶנֶה reed		קֶנֶה			קֶנִים		קֶנִי
Masc.	יָפֵה fair	Fem.	יָפֵה		Masc.	יָפִים	Fem.	יָפוֹת

v. Segholates.

SING. Abs.	מֶלֶךְ king	Const.	מֶלֶךְ	PL.	Abs.	מְלָכִים	Const.	מְלָכֵי
	סֶחָר covert		סֶחָר			סֶחָרִים		סֶחָרֵי
	עֶצֶם strength		עֶצֶם			עֶצָמִים		עֶצָמֵי
	בָּעַל lord		בָּעַל			בָּעָלִים		בָּעָלֵי
	מָוֶת death		מָוֶת			מָוֶתִים		מָוֶתֵי
	עֵינַי eye		עֵינַי	DUAL		עֵינָיִם		עֵינָי
	רֶגֶל foot		רֶגֶל			רֶגְלִים		רֶגְלֵי
	אָזֶן ear		אָזֶן			אָזְנִים		אָזְנֵי

II. Nouns which double their final consonant.

SING. Abs.	גָּמֶל camel	Const.	גָּמֶל	PL.	Abs.	גָּמָלִים	Const.	גָּמָלֵי
	בָּר garden		בָּר			בָּרִים		בָּרֵי
	חָק statute		חָק			חָקִים		חָקֵי
	שֵׁן tooth		שֵׁן	DUAL		שֵׁנָיִם		שֵׁנָי
Masc.	קָטָן small	Fem.	קָטָנָה	PL.	Masc.	קָטָנִים	Fem.	קָטָנוֹת
	עָמֵק deep		עָמֵקָה			עָמֵקִים		עָמֵקוֹת
Abs.	עִבְרִי Hebrew	Const.	עִבְרִי	PL.	Abs.	עִבְרָיוִם or עִבְרִיִּים	Const.	עִבְרָיִי
Masc.	טָרִי fresh	Fem.	טָרִיָּה	Masc.		טָרִיִּים	Fem.	טָרִיּוֹת

III. Other nouns suffer no change.

SING. Abs.	מִלְבוּשׁ garment	Const.	מִלְבוּשׁ	PL.	Abs.	מִלְבוּשִׁים	Const.	מִלְבוּשֵׁי
Masc.	טוֹב good	Fem.	טוֹבָה		Masc.	טוֹבִים	Fem.	טוֹבוֹת
	מִקְטִילִי Hiph. part.		מִקְטִילָה or מִקְטִילַת			מִקְטִילִים		מִקְטִילוֹת

XVII. DECLENSION OF NOUNS, §§ 44-47

Nouns with the feminine ending ה.

i. With Kamets or Tsere in the penult.

SING. Abs.	דָּגָה	fish	Const.	דָּגַת	PL. Abs.	דָּגוֹת	Const.	דָּגוֹת
	נִקְמָה	vengeance		נִקְמַת		נִקְמוֹת		נִקְמוֹת
	עֲצָה	counsel		עֲצַת		עֲצוֹת		עֲצוֹת
	שִׁפָּה	lip		שִׁפַּת	DUAL.	שִׁפְתַּיִם		שִׁפְתַּי

ii. From Segholates.

SING. Abs.	מֶלֶכָה	queen	Const.	מֶלֶכֶת	PL. Abs.	מַלְכוֹת	Const.	מַלְכוֹת
	סִתְרָה	covert		סִתְרַת		סִתְרוֹת		סִתְרוֹת
	עֲצָמָה	strength		עֲצָמַת		עֲצָמוֹת		עֲצָמוֹת

iii. All others.

SING. Abs.	גִּנָּה	garden	Const.	גִּנַּת	PL. Abs.	גִּנּוֹת	Const.	גִּנּוֹת
	יְשׁוּעָה	salvation		יְשׁוּעַת		יְשׁוּעוֹת		יְשׁוּעוֹת

Nouns with the feminine ending ת.

SING. Abs.	מִשְׁמֶרֶת	observance	Const.	מִשְׁמֶרֶת	PL. Abs.	מִשְׁמֶרוֹת	Const.	מִשְׁמֶרוֹת
	יוֹנְקָה	sucker		יוֹנְקַת		יוֹנְקוֹת		יוֹנְקוֹת
	גִּלְגָּלֶת	skull		גִּלְגָּלֶת		גִּלְגָּלוֹת		גִּלְגָּלוֹת
	עֲבָרִית	Hebrew-woman		עֲבָרִית		עֲבָרִיּוֹת		עֲבָרִיּוֹת
	מַלְכוּת	kingdom		מַלְכוּת		מַלְכוּת		מַלְכוּת

XVIII. PARADIGM OF NOUNS WITH SUFFIXES, § 49.

SINGULAR.

	heart	לֵבָב	king	מֶלֶךְ	queen	מַלְכָּה	hand	יָד
<i>Const.</i>		לֵבָב		מֶלֶךְ		מַלְכָּה		יָד

<i>Sing.</i>	1 c. my	“	לִבִּי	“	מַלְכִּי	“	מַלְכָּתִי	“	יָדִי
	2 m. thy	“	לִבְךָ	“	מַלְכֶּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
	2 f. thy	“	לִבְךָ	“	מַלְכֶּךָ	“	מַלְכָּתְךָ	“	יָדְךָ
	3 m. his	“	לִבּוֹ	“	מַלְכּוֹ	“	מַלְכָּתוֹ	“	יָדוֹ
	3 f. her	“	לִבָּהּ	“	מַלְכָּהּ	“	מַלְכָּתָהּ	“	יָדָהּ
<i>Plur.</i>	1 c. our	“	לִבֵּינוּ	“	מַלְכֵּנוּ	“	מַלְכָּתֵנוּ	“	יָדֵנוּ
	2 m. your	“	לִבְכֶּם	“	מַלְכֶּכֶם	“	מַלְכָּתְכֶם	“	יָדְכֶם
	2 f. your	“	לִבְכֶּן	“	מַלְכֶּכֶן	“	מַלְכָּתְכֶן	“	יָדְכֶן
	3 m. their	“	לִבָּם	“	מַלְכָּם	“	מַלְכָּתָם	“	יָדָם
	3 f. their	“	לִבָּן	“	מַלְכָּן	“	מַלְכָּתָן	“	יָדָן

PLURAL.

DUAL.

	hearts	לִבִּים	kings	מַלְכִּים	queens	מַלְכוֹת	hands	יָדִים
<i>Const.</i>		לִבִּי		מַלְכִּי		מַלְכוֹת		יָדִי

<i>Sing.</i>	1 c. my	“	לִבִּי	“	מַלְכִּי	“	מַלְכוֹתִי	“	יָדִי
	2 m. thy	“	לִבְךָ	“	מַלְכֶּךָ	“	מַלְכוֹתֶיךָ	“	יָדְךָ
	2 f. thy	“	לִבְךָ	“	מַלְכֶּךָ	“	מַלְכוֹתֶיךָ	“	יָדְךָ
	3 m. his	“	לִבּוֹ	“	מַלְכּוֹ	“	מַלְכוֹתָיו	“	יָדָיו
	3 f. her	“	לִבָּהּ	“	מַלְכָּהּ	“	מַלְכוֹתֶיהָ	“	יָדָהּ
<i>Plur.</i>	1 c. our	“	לִבֵּינוּ	“	מַלְכֵּנוּ	“	מַלְכוֹתֵינוּ	“	יָדֵינוּ
	2 m. your	“	לִבְכֶּם	“	מַלְכֶּכֶם	“	מַלְכוֹתֵיכֶם	“	יָדְכֶם
	2 f. your	“	לִבְכֶּן	“	מַלְכֶּכֶן	“	מַלְכוֹתֵיכֶן	“	יָדְכֶן
	3 m. their	“	לִבָּיהֶם	“	מַלְכֵיהֶם	“	מַלְכוֹתֵיהֶם	“	יָדֵיהֶם
	3 f. their	“	לִבְיָהֶן	“	מַלְכֵיהֶן	“	מַלְכוֹתֵיהֶן	“	יָדֵיהֶן

CARDINALS.

MASCULINE.				FEMININE	
	<i>Absol.</i>	<i>Constr.</i>		<i>Absol.</i>	<i>Constr.</i>
One	אֶחָד	אֶחָד		אַחַת	אַחַת
Two	שְׁנַיִם	שְׁנַיִ		שְׁתַּיִם	שְׁתַּיִ
Three	שְׁלֹשָׁה	שְׁלֹשָׁה		שְׁלוֹשׁ	שְׁלוֹשׁ
Four	אַרְבָּעָה	אַרְבַּעַת		אַרְבַּע	אַרְבַּע
Five	חֲמִשָּׁה	חֲמִשָּׁה		חֲמִשׁ	חֲמִשׁ
Six	שֵׁשׁה	שֵׁשָׁה		שֵׁשׁ	שֵׁשׁ
Seven	שִׁבְעָה	שִׁבְעַת		שִׁבַּע	שִׁבַּע
Eight	שְׁמֹנֶה	שְׁמֹנֶה		שְׁמוֹנֶה	שְׁמוֹנֶה
Nine	תֵּשְׁעָה	תֵּשַׁעַת		תֵּשַׁע	תֵּשַׁע
Ten	עֶשְׂרֵה	עֶשְׂרֵה		עֶשְׂרִי	עֶשְׂרִי
Eleven	{ עֶשְׂרִי	אַחַד		עֶשְׂרֵה	אַחַת
	{ עֶשְׂרִי	עֶשְׂתַּיִ		עֶשְׂרֵה	עֶשְׂתַּיִ
Twelve	{ עֶשְׂרִי	שְׁנַיִם		עֶשְׂרֵה	שְׁתַּיִם
	{ עֶשְׂרִי	שְׁנַיִ		עֶשְׂרֵה	שְׁתַּיִ
Thirteen	עֶשְׂרִי	שְׁלֹשָׁה		עֶשְׂרֵה	שְׁלוֹשׁ
Fourteen	עֶשְׂרִי	אַרְבָּעָה		עֶשְׂרֵה	אַרְבַּע
Fifteen	עֶשְׂרִי	חֲמִשָּׁה		עֶשְׂרֵה	חֲמִשׁ
Sixteen	עֶשְׂרִי	שֵׁשָׁה		עֶשְׂרֵה	שֵׁשׁ
Seventeen	עֶשְׂרִי	שִׁבְעָה		עֶשְׂרֵה	שִׁבַּע
Eighteen	עֶשְׂרִי	שְׁמֹנֶה		עֶשְׂרֵה	שְׁמוֹנֶה
Nineteen	עֶשְׂרִי	תֵּשְׁעָה		עֶשְׂרֵה	תֵּשַׁע
Twenty	עֶשְׂרִים	Sixty	שִׁשְׁסִים	One hundred	מֵאָה
Thirty	שְׁלוֹשִׁים	Seventy	שִׁבְעִים	Two hundred	מֵאתַיִם
Forty	אַרְבָּעִים	Eighty	שְׁמֹנִים	One thousand	אַלְפָּה
Fifty	חֲמִשִּׁים	Ninety	תֵּשְׁעִים	Ten thousand	רִבּוּא

ORDINALS.

First	רִאשׁוֹן	Fifth	חֲמִישִׁי	Eighth	שְׁמִירִי
Second	שֵׁנִי	Sixth	שִׁשִּׁי	Ninth	תֵּשְׁרִי
Third	שְׁלִישִׁי	Seventh	שִׁבְעִי	Tenth	עֶשְׂרִי
Fourth	רְבִיעִי				

XX. CONSECUTION OF ACCENTS, § 20.

	DISJUNCTIVES. CLASS I.	CONJUNCTIVES.	DISJUNCTIVES. CLASS II.	CONJUNCTIVES.	DISJUNCTIVES. CLASS III.	CONJUNCTIVES.	DISJUNCTIVES. CLASS IV.	CONJUNCTIVES.
PRIMARY SECTIONS.	· 	,	}	,(,s)	·	,(,)') ^q	}	'(,)') ^q
	^	^						
			·	·,(,)	·	·,(,)') ^q		
SECONDARY SECTIONS.			·	·,(,)	·,(,)	·,(,)') ^q	}	'(,)') ^q
			·					
					·	·,(s),p(,)	}	}
UNUSUAL SECTIONS.					·		·	·
							·	·

The accents in parenthesis are liable to be substituted for those that precede them. Thus in the train of Silluk or Athnahh occupying the upper horizontal line of the table, if T'bhír is preceded by one Conjunctive, it will be Darga or Merka; if by two, the second will be Kadhma or Munahh; if by three, the third will be T'lisha K'tanna.

LESSONS IN READING HEBREW

1. THE PREFIXED PARTICLES, §§ 24–28.

In the earlier reading lessons the accents will be but sparingly employed. The tone syllable will be marked when it is not the ultimate; and an occasional disjunctive will be inserted when it is needed as a sign of interpunction or to account for a pausal form, § 19.

בְּפִתּוֹת וּבְשֻׁעָה: מִיָּם עַד יוֹם: מֵאָדָם עַד בְּהֵמָה: אָדָם וּבְהֵמָה:
חֹשֶׁךְ וְלֹא אֹר: לָחֶם מִן־הַשָּׁמַיִם: הַשֶּׁמֶשׁ וְהַיָּרֵחַ וְהַכּוֹכָבִים:
מֵעָרֵב עַד בֹּקֶר: לָחֶם וּבָשָׂר בַּבֹּקֶר וְלָחֶם וּבָשָׂר בָּעָרֵב: מִבֹּקֶר
לָעָרֵב: שֶׁמֶשׁ לְאֹר בַּיּוֹם יָרֵחַ וְכּוֹכָבִים לְאֹר בַּלַּיְלָה:

2. THE PERSONAL PRONOUNS, § 29.

REMARK 1. The predicate of a sentence may be directly connected with its subject without the verb *to be*, which must be supplied in English, יְהוָה יְהוָה *thou (art) Jehovah*; or the pronoun הוּא of the third person may be used as a copula instead of the verb *to be*, which must be substituted for it in translating, יְהוָה הוּא אֱלֹהִים *thou art God*, see § 67.

2. Property or possession is denoted by the prep. לְ *to, belonging to*, e. g. לַיהוָה הָאָרֶץ *the earth (belongs) to Jehovah*, is Jehovah's, לִי הַכֶּסֶף *the silver is mine*.

3. The preposition בֵּין is repeated before both the objects, between which the interval is indicated בֵּינִי וּבֵינָךְ *between me and thee*.

יְהוָה גְּדֹלֶת מְאֹד הוֹד וְהָדָר לְבָשֶׁת : אֶת־הַדֹּלֶת סָגְרוּ : ¹ דְּבָקִיד
בָּה : בָּהֶם דְּבָק : דְּבָקִי בָּה : לֹא־שָׁמְרֵנִי אֶת־הַמַּצְוָה : יָתֵן לוֹ נֶסֶם
וְכִלִּים לְשֹׁמֵר : לֹא־מְשַׁלֶּת בָּם : שִׁבְתָּהּ הָאָרֶץ שִׁבַּת לַיהוָה : שְׁכֵנֶת
בְּשִׁבְתָּהּ : סָגְרָת הַדֹּלֶת וְנִצַּקְתָּ עַל כָּל־הַכִּלִּים הָאֵלֶּה : שְׁמֹרְתָם אֶת־
הַיּוֹם הַזֶּה : שְׁמֹר אֶת־כָּל־הַמַּצְוָה : צִדְק לְבָשֶׁתִּי : שְׁמֹרְתָם אֶת־הַשִּׁבַּת
זֶה קִדְשׁ הוּא לָכֶם :

² מַשֵּׁל is also followed by מִן, where our idiom requires *to rule over*.

A figure following a verbal form indicates the number of times it is to be found in the paradigm.

נִקְטָלָהּ , נִקְטְלוּ , נִקְטְלוּהוּ , נִקְטְלוּהָ , נִקְטְלוּהוֹ , נִקְטְלוּהָּ , נִקְטְלוּהֶם , נִקְטְלוּהֶן .

[illegible]

לֹא נִבְדְּלוּ: וּבְכַשֵּׁה הָאָרֶץ לְפָנֶיכֶם: קִבַּצְתִּי אֶתְכֶם וְנִקְדַּשְׁתִּי בְכֶם
וַיִּדְעֻםס פִּרְאֵי יְהוָה: סָגַר כָּל־בֵּית: אֶת־אֱלֹעֶזֶר קִדְּשׁוּ לַשֹּׁמֵר אֶת־

הָאָרֶץ : שִׁפְנֹתַי אֲתֶכֶם בַּמָּקוֹם הַזֶּה : הָאָרֶץ אֲשֶׁר נִשְׁפָּעְתִּי לְשֹׁכְנֵי
 אֲתֶכֶם בָּהּ : אֲתִי שִׁבְלָתָם : לֹא קִדְשְׁתָם אוֹתִי : לְקַחַת אֶת־הַשְּׂמֹן
 וּמִשְׁחַת אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וְקִדַּשְׁתָּ אוֹתוֹ : נִקְבְּצוּ לָךְ :

6. THE REMAINING PRETERITES AND INFINITIVES. § 35.

Analyze and translate:—

הַקְטַלְתָּם, הַקְטַלְנוּ, הַקְטִילָה, הַקְטִילָהּ, הַקְטִילְתָּ, הַקְטִילְתִּי, הַקְטַלְתָּו,
 הַקְטִילָהּ, הַקְטִילָהּ, הַקְטִילְתָּ, הַקְטִילְתִּי, הַקְטִילְתָּ, הַקְטִילְתִּי, הַקְטִילְתָּ, הַקְטִילְתִּי,
 הַקְטִילְתָּ, הַקְטִילְתִּי, הַקְטִילְתָּ, הַקְטִילְתִּי, הַקְטִילְתָּ, הַקְטִילְתִּי, הַקְטִילְתָּ, הַקְטִילְתִּי.

REMARK 7. The absolute infinitive is often joined with the finite tenses of the verb for the sake of emphasis, thus *הַקְדִּישׁ הַקְדִּישׁ* *consecrating I have consecrated*, i. e. *I have certainly or entirely consecrated*.

גַּם־אַתֶּם הַקְדִּישׁ הַמִּלָּךְ דָּוִד לַיהוָה עַב־הַכֹּסֶף וְהַזָּהָב אֲשֶׁר הַקְדִּישׁ
 מִכָּל־הַגִּוִּים אֲשֶׁר בָּבֶשׁ : לֹא־הִתְקַדְּשׁוּ : הַקְדִּישׁ הַקְדִּישְׁתִּי אֶת־הַכֹּסֶף
 לַיהוָה : הַשְׁחִית אֶת־הָאָרֶץ הַזֹּאת וְהַשְׁבִּית מִמֶּנָּה אָדָם וּבְהֵמָה : הַשְׁבִּתִּנוּ
 אֶת־הַמִּלְאכָה : ¹ הִמָּעַט בִּרְהֻבָּיִל ² אֱלֹהִים אֲתֶכֶם לְהַקְרִיב אֲתֶכֶם לֹא : הַמִּלָּךְ
 עַל־הַמִּלְכוּת : ³ הַשְׁלַחְתִּי בָכֶם אֶת־הַחִיָּה וְשִׁנְיָה אֲתֶכֶם וְהַכְרִיתָה
 אֶת־הַבְּהֵמָה וְהַמְלִיטָה אֲתֶכֶם :

¹ See § 26.

² Plural in form but singular in sense, and therefore taking a singular verb, § 85. 3.

³ Followed by the prep. *בְּ* in the sense of *sending upon or against*.

7. KAL FUTURE, IMPERATIVE AND PARTICIPLES. § 36.

Analyze and translate:—

יִקְטְלוּ, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל,
 יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל, יִקְטֹל.

REMARK 8. The article before a participle must sometimes be rendered in English by the relative pronoun, e. g. *הַשֹּׁמֵר* *the (one) keeping* or *(he) who is keeping*.

9. When the sign of the definite object precedes the relative, it belongs not to it but to its antecedent understood, see § 30. 3; hence *את אשר* means not *whom* or *which*, but *him who* or *what* equivalent to *that which*.

יוסף חי וחיה מישל בכל-הארץ: ביום ההוא תשבת: מערב עד-ערב
תשבת: יום כל-ילה לא ישבת: ועתה יהיה שמר את אשר דברת:
תשמר את-כל-המצוה הזאת: יהיה שכן בציון: יהיה השכן בציון:
שכן בארץ: שכן בפלע: השער הזה סגור: ובעת ההוא פלשתים
משלים בישוראל: לא-אמשל אני בכם יהיה ומשל בכם: תלבשי שני:
כן תלבשינה הבתולות:

8. NIPHAL, PIEL AND PUAL FUTURES, ETC. § 37.

Analyze and translate:—

נקטל, הקטל, הקטלנה, הקטלו, הקטלי, תקטל (2), אקטל.
נקטל, תקטלו, יקטלו, תקטלי, נקטל, תקטלנה (2).

קטל, מקטל, קטלנה, תקטלי, אקטל, נקטל, יקטלו, תקטלנה,
תקטל (2), יקטל, מקטל, קטלו, קטלי, תקטלו.

REMARK 10. The infinitive with or without the preposition ל may be the subject of a sentence, as *להקטיר* *לא לך* *to burn incense belongs not to thee* or *it is not for thee to burn incense*.

11. The antecedent of the relative pronoun may often be omitted, thus *הוא אשר* *he is the one who* or *that is the thing which*.

הבדלו מן העדה הזאת: השער לא-יפגר עד-הערב: הסגר בבית:
ויריחו מסגרת: הוא אשר-דבר יהוה בכם אקדש ועל-פני כל-העם
אקבד: ידעו הגוים כי אני יהוה מקדש את-ישוראל: לא-לה להקטיר
ליהוה כי לפניהם המקדשים להקטיר: השמר לה פד-דבר עם-יגעב

מִטּוֹב עַד־רָע: הִשְׁמְרוּ לָכֶם פֶּן־תִּשְׁכַּחוּ אֶת־הַבְּרִית אֲשֶׁר כָּרַת יְהוָה
עִמָּכֶם: אֲמַרְתִּי כִּבֹּד אֶכְבֹּד אֹתָהּ וְהִנֵּה מִנַּע אֹתָהּ יְהוָה מִכְבוֹד:

9 a. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC.
§ 38.

Analyze and translate:—

תִּקְטְלוּ, נִקְטִיל, אֶקְטַל, תִּקְטְלוּ, תִּקְטְלוּ (2), יִתְקַטֵּל, תִּתְקַטְּלֶנָּה (2),
יִקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ, תִּקְטְלוּ.

אֲנִי מִמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם: הַכְּהֲנִים אֲלֹבִישׁ יִשַׁע: וְהִנֵּה
הַכְּהֲנִים יִתְקַדְּשׁוּ: עֲתָה הִתְקַדְּשׁוּ וְקִדְּשׁוּ אֶת־הַבְּרִית הַזֶּה: וְעַתָּה
הַשְׁפִּילוּ: לֹא־תִכְרִית חֹסֶד מִעַם הַבְּרִית הַזֶּה עַד עוֹלָם: כֹּה אָמַר
יְהוָה אֱלֹהֵי מִשְׁכַּב מִן־הַמָּקוֹם הַזֶּה שְׁשׁוֹן וְשִׁמְחָה: וּמְלִיכֹה אֹתֹה עַל־
כָּל־יִשְׂרָאֵל: לֹא תִקְרִיבוּ אֵלָה לַיהוָה: הַמִּשְׁחִית אֶתָּה אֵת כָּל־
הַשְּׂאֲרִית: מִשְׁחָתִים אֲנִי אֶת־הַמָּקוֹם הַזֶּה פִּיגְמָלָה הַצֶּעֱקָה לִפְנֵי
יְהוָה:

9 b. THE ENTIRE PARADIGM OF קָטַל.

The figures denote, as before, the number of places in the paradigm represented by the preceding form.

Supply the vowels and translate:—

קטלתן (3), תקטלי (5), קטלנה (2), נקטלתם, הקטלו (2),
הקטלת (4), יקטיל, התקטלו, התקטלנה, התקטלת (2), קטול (2),
הקטלה, אקטיל, הקטלתם (2), הקטל (8), יתקטל, התקטל (4),
יקטילו, הקטילה, הקטיל, תקטלנה (12), קטלו (3), תקטל (10),
מקטל (3), הקטילו (2), התקטלה, נקטיל, תתקטל (2),
תתקטלו, מקטיל, הקטיל (2), נקטלה, קטלו (5), אקטל (5),
אתקטל, תקטילי, נקטלת (2), תקטלו (5), נתקטל, מתקטל, תקטילו,
התקטלתם, הקטלנה (2), נקטלו, קטלתי (3), יקטל (5), נקטל (7),
תתקטלנה (2), התקטלו (2), הקטלו (2), נקטלתי, קטלי (2),
נקטלתן, קטלת (6), יקטלו (5), הקטילי, הקטלתן (2).

יחַקְטְלוּ , קַטַּל (11), קַטַּלָה (3), נִקְטְלוּ , הִקְטַלְתִּי (2), קִטְלַחְתָּ (3),
הִתְקַטַּלְתִּי , הִתְקַטְּלוּ , תִּקְטִיל (2), הִתְקַטַּלְתָּ , הִתְקַטְּלִי .

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

REMARK 12. When a future with Vav Conversive is preceded by a preterite or by any expression referring to past time, it is to be translated as a preterite. And a preterite with Vav Conversive preceded by a future, an imperative or any expression indicating future time, is to be translated as a future, § 79.

13. לֹא is the simple negative; אַל is used with the future, which takes the apocopated form if it has one, to express the negative imperative לֹא תִסְגֵּר *thou shalt not deliver*, אַל תִּסְגֵּר *deliver not*.

וַיַּעַזְבֵהוּ הַיָּד וַתִּדְבֹק הַיָּד אֶל־הַחֹרֶב: וַיְהִיָּה עָתָּה בְּרָד וַיִּמְטֹר יְהוָה
בְּרָד עַל־הָאָרֶץ: וּמִרְדְּבֵי יָדָע אֶת־הַכֹּל וַיִּקְרַע מִרְדְּבֵי אֶת־הַבְּגָדִים
אֲשֶׁר לוֹ וַיִּלְבַּשׁ שָׂק וַאֲפֹר וַיִּזְעַק וַעֲקָה וַתִּשְׁלַח הַמַּלְאָכָה בְּגָדִים
לְהַלְבִּישׁ אֶת־מִרְדְּבֵי וְלֹא קָבַל: וַבִּרְיֹת יְהוָה אֶת־הַגּוֹיִם הָאֵלֶּה וַיְרַשְׁתָּ
אֹהֶם וַיִּשְׁבֶּתָּ בָאָרֶץ: אֶת־אַהֲרֹן תִּקְרִיב אֶל־הַמִּשְׁכָּן וַרְחֻצְתָּ אֹתוֹ בַּמַּיִם
וְלִקְחָתָּ אֶת־הַבְּגָדִים וְהַלְבַּשְׁתָּ אֶת־אַהֲרֹן אֶת־הַכֹּהֵנֶת וְלִקְחָתָּ אֶת־הַשֹּׁמֶן
וַרְחֻצְתָּ עַל הָרֹאשׁ וּמִשַּׁחְתָּ אֹתוֹ: אֶל־תִּשְׁכֵּן עִמָּה רַע: קָרֵב עַד־הַנֶּחֱסֵה
וְאַדְבָּרָה: שְׁמֶרֶה־זֹאת לְעוֹלָם:

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

The forms should be analyzed or divided into their significant elements, and their separate equivalents stated; thus קָטַלְהוּ *he killed him* is composed of קָטַל 3 masc. sing. pret. and הוּ for הָהוּ , suffix of 3 masc. sing. with vowel of union

(.), and is equivalent to *הָרַגְתָּהּ* *she killed her* is for *הָרַגְתָּהּ* which is composed of *הָרַגְתָּהּ* 3 fem. sing. pret., whose termination becomes *ר* before suffixes, and *ה* suffix of 3 fem. sing., and is equivalent to *הָרַגְתָּהּ*.

Analyze and translate:—

קָטַלְתִּי, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

b. The rest of the Kal Preterite.

Analyze and translate:—

קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.
קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ.

* This form belongs to the first person of the preterite as well as to the second feminine, although for the sake of brevity it is not repeated in the paradigm.

c. The Piel and Hiphil Preterites.

REMARK 14. When a verb is doubly transitive, either object if a pronoun may be suffixed to the verb, thus *הָרַגְתָּהּ* means either *he caused him to kill* or *he caused to kill him*; *הָרַגְתָּם* *thou hast caused them to put on tunics*, but *הָרַגְתָּם* *thou hast caused Eleazan to put them on*.

Analyze and translate:—

הקטילני , הקטלתוה , הקטילוה , הקטלתיו (2) , הקטילתו ,
הקטילוהו , הקטיליה , הקטילתה , הקטלתיה (2) , הקטלתו ,
קטלני , קטלתון , קטלנים , קטלתם , קטלתם , קטלתיו ,
קטלים , קטלמים (2) .

גדלתו , גדלוהו , גדלוני , גדלוה , גדלתו , בדלתו , סגנני ,
שכלתים , שכלתה , קדשתם , קדשתו , קדשוהו , הקדשתיה , הסגירו ,
הכרתיה , הכרתיו (2) , השבטם , השבטיה .

אין לה אב ואם ולקחה מרדכי¹ לו לבת: ויספר להם המן את
כל־אשר גדלו המלך: הנה אזכי עמך ושמרתיה ככל אשר דברתי
לך: שפחתו רעב וחייה ושפלה: הבגדים ולבש ורחץ במים ולבשם
ולקח מן הדם ונתן עליהמזבח וקדשו: הלבושני הבגדים: הלבושתי
הקתת: המלחמה הדביקתה: אתה הבדלתם לה³ כאשר דברת אדני
יהוה⁴:

¹ *To himself*, there being no reflexive pronouns in Hebrew, the personal pronouns may be used with a reflexive sense.

² Used adverbially, *how*.

³ See § 29. 3.

⁴ § See 23. 3.

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Kal Future.

REMARK 15. Those forms in the Kal future *ō* which end with the last radical follow the analogy of יקטל.

In the Kal future and imperative *a* the vowel of the second radical is not liable to rejection, but is lengthened to Kamets before all the suffixes except the 2 pers. plur. where Pattahh is retained, e. g. יִשְׁלַחְנִי not יִשְׁלַחְנִי from יִשְׁלַח, and שְׁלַחְנִי from שְׁלַח.

16. Those forms in the various futures and imperatives which have personal endings undergo no change before suffixes, except in the fem. plur. as stated in § 42. 2.

Analyze and translate:—

יִקְטֹלֵנִי, יִקְטֹלֵנִי (2), יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי.
 יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי.
 יִקְטֹלֵנִי, יִקְטֹלֵנִי (4), יִקְטֹלֵנִי (2), יִקְטֹלֵנִי (2).
 יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי (2).
 יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי (3), יִקְטֹלֵנִי,
 יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי.

¹ See § 42. 2.

יִקְטֹלֵנִי מִהָאָרֶץ: ¹ יִקְטֹלֵנִי בְּכָל־יְהוָה אֲשֶׁר־הִלְכֵנִי בָּהּ: עַתָּה
 דְּבַר־נָא אֶל־הַמֶּלֶךְ כִּי לֹא יִמְצָאֵנִי מִמֶּנִּי: וְיִקְדָּשׁ אֶת־הַמִּשְׁכָּן וְאֶת־
 הַמִּזְבֵּחַ וְיִמְשְׁחֵם: וְיִתְפַּשׁ בְּשִׁלְמָה וְיִקְרָעֶהָ: אֶת־הַיְּהוָה תִּשְׁמְרֵם
 לְעוֹלָם: הַתְּשַׁבַּח אֲשֶׁה הָעוֹלָם אֲשֶׁר לָהּ גַּם־אֵלֶּה תִּשְׁפָּחֶנָּה וְאֲנִי לֹא
 אֲשַׁפְּחֶנָּה: וְיִמְלֹכוּ אֹתוֹ וְיִמְשְׁחֵהוּ: וְהוּא וְשִׁמְרָהּ מִכָּל־רֹעַ מִעַתָּה וְעַד־
 עוֹלָם: לָקַח אֶת־כָּל־הַנֶּסֶף וְהַזָּהָב וַיִּשְׁלַחם אֶל־הַמֶּלֶךְ: ² הַיָּשֵׁב בְּדִמְשֵׁק:

¹ Translate the future with vav conversive in these and subsequent exercises as though a preterite preceded.

² See Remark 8.

b. Piel and Hiphil Futures.

REMARK 17. In those forms of the Piel future, which end with the last radical, Tsere is shortened or rejected before suffixes as in the 3 masc. sing. of the Piel preterite.

18. Tsere in the Hiphil apocopated future, future with Vav Conversive, and imperative becomes Hhirik before suffixes, e. g. אֶל־תִּשְׁחֵהוּ *destroy not*, אֶל־תִּשְׁחֵהוּ *destroy him* (or it) *not*.

Analyze and translate:—

יִקְטֹלֵנִי, יִקְטֹלֵנִי (2), יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי.
 יִקְטֹלֵנִי (3), יִקְטֹלֵנִי (4), יִקְטֹלֵנִי, יִקְטֹלֵנִי, יִקְטֹלֵנִי.

פִּשְׁטָתִי אֶת־הַפְּתִיחַ אֵיכָכָה אֶלְבָּשְׁנָה רִחְצֵתִי אֶת־הַרְגָּלִים אֵיכָכָה
 אֶשְׁנָפָם: הַבְּדֵל יִבְדִּילֵנִי יְהוָה מִהֵעַם: עֲמֹי אֲנִי בְּצִרָה אֶחְלָצֶהוּ

וְאֶכְפְּרוּהוּ: וַיִּשְׁכַּם בַּבֹּקֶר וַיִּשְׁלַח: אָמַר אֶל־תַּשְׁחִיתוּהוּ כִּי בָרָכָה בּוֹ:
 רַחֲמִים יִהְיֶה לֹא נִשְׁחִיתָה וְלֹא יִשָּׁכַח אֶת־חֲבֵרִית אֲשֶׁר יִשְׁפַע לָכֶם:
 מִה־אַנּוֹשׁ כִּי תִזְכְּרוּ וְכָבוֹד וְהָדָר תַּעֲטִיחֻהוּ וְתִמְשִׁילֻהוּ בְּכָל־הָאָרֶץ:
 לָקַח אֹתוֹ וַיִּמְלִיכֻהוּ עַל־יִשְׂרָאֵל: וְאַרְחֻצָּה בַּמָּיִם וְאֶלְבִּישָׁה: וַיִּלְבָּשֻׁהוּ
 בְּדָרִים:

c. Infinitive and Imperative.

REMARK 19. The suffix of the 1 pers. sing. is attached to the infinitive in two forms, י, expressing the subject of the verb קָטַלִּי *my killing* and נִי its object קָטַלְנִי *to kill me*. The remaining persons have but one form, which is used indifferently for the subject or the object, קָטַלְהָ *thy killing* or *to kill thee*, הִקְטִילָהָ *thy causing to kill*, *to cause thee to kill* or *to cause to kill thee*.

Analyze and translate:—

קָטַלְכֶם, קָטַלְם, קָטַלְנוּ (2), קָטַלְהָ, קָטַלִּי, קָטַלְהוּ, קָטַלְהָ,
 קָטַלְנִי (2), קָטַלְוּ, קָטַלְהָ, קָטַלְוּ, קָטַלְהָ, קָטַלְכֶן, קָטַלְוּהוּ, קָטַלְנִי.
¹ קָטַלִּי (2), קָטַלְהָ, קָטַלְנוּ, קָטַלְכֶם, קָטַלְם, קָטַלְוּ, קָטַלְוּ,
 קָטַלְנִי (2), קָטַלְהָ, קָטַלְוּהוּ, קָטַלְנִי (2), קָטַלְכֶם, קָטַלְוּהוּ,
 קָטַלְוּ, קָטַלְנִי, קָטַלְוּ, קָטַלְוּ.

¹ Of the two forms here represented one has a suffix, the other has not.

² Notice the position of the accent.

אָמַרִי, אָמַרִי, אָמַרְהָ, אָמַרְם, שְׁלַחְנִי, שְׁלַחִי, שְׁלַחִי, שְׁלַחִי (2),
 שְׁלַחְנִי (2), שְׁלַחְנִי, שְׁלַחְנוּ (2), שְׁלַחְהָ, שְׁלַחְם, שְׁלַחֻ, שְׁמַרְנִי (2),
 שְׁמַרְם, שְׁמַרְם, שְׁמַרְהָ, שְׁמַרְהָ.

REMARK 20. The copulative ו is sometimes employed in Hebrew to connect an action with the time of its occurrence, where no connective is required in English. In such cases we may use *then* as its equivalent or better still leave it untranslated. Thus *in my gathering Israel*

וְנִקְדָּשְׁתִּי בָם *then shall I be sanctified in them or when I gather Israel, I shall, etc.*, § 89. 2 (2).

יִשְׁמַע הָעָם בְּדַבְרֵי עַמּוּד: וַיִּשְׁמַע יְהוָה¹ בְּדַבְרָם לִי: עַתָּה
 כִּבְדֵּנִי נָא לְגֵד יִשְׂרָאֵל: אֵתָה דְּבַרְתָּ אֶל־הַמָּקוֹם הַזֶּה לְהַכְרִיתוֹ:
 מִשְׁחֹו אֲתָם: מִשְׁחֹו פִּי־זֶה הוּא: קִבְּצֵנוּ מִן־הַגּוֹיִם: בְּקִבְצִי אֶת־
 יִשְׂרָאֵל מִן־הַגּוֹיִם² וְנִקְדָּשְׁתִּי בָם וְיִדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה¹ בְּהַקְדָּשִׁי
 בָּכֶם: וַיִּמְשַׁח אֹתוֹ לְקִדְשׁוֹ: וַיַּבְדֵּל אֹהֶלָן לְהַקְדִּישׁוֹ לְהַקְטִיר לִפְנֵי
 יְהוָה:

¹ The initial aspirate has Daghesh-lene as though the preceding word were אֲנִי § 23. 3.

² The accent would be thrown upon the ultimate by Vav Conversive, § 17. 6, but for the following monosyllable, § 18.

13. GENDER AND NUMBER OF NOUNS, §§ 43–45.

REMARK 21. Attributive or qualifying adjectives follow the noun to which they belong, and agree with it not only in gender and number but also in definiteness, that is to say, they receive the article if the noun is definite, *הָאֶבֶן הַגְּדוֹלָה* *a great stone*, *הָאֶבֶן הַגְּדוֹלָה* *the great stone*, § 70. 2.

22. When a demonstrative and an adjective qualify the same noun the demonstrative stands last *הָאֵלֹת הַגְּדוֹלוֹת* *these great signs*, § 71. 2.

23. Predicate adjectives do not receive the article even though the noun is definite; their usual place is before the noun, but they may also stand after it *הָאֶבֶן הַגְּדוֹלָה* or *הָאֶבֶן הַגְּדוֹלָה* *the stone is great*, § 70. 3.

24. Comparison is expressed by the preposition *מִן* § 72. 1, *מִמֶּנָּה הַקְטַנָּה אֲחוֹתָהּ* *thy sister young from thee*, i. e. *younger than thou*; *אֲנִי אֶגְדֹּל מִמֶּנָּה* *I will be greater than thou*.

שְׁמִיִּים חֲדָשִׁים¹ וְאָרְץ חֲדָשָׁה: גּוֹיִם רַבִּים וּמַלְכִּים גְּדוֹלִים: וְהָיָה
 כָּאֵר בְּשׂוּדָה וְהָאֶבֶן גְּדוֹלָה עַל־הַבְּאֵר: שְׁלֵמָה חֲדָשָׁה: הַתְּאֵנִים הַטּוֹבוֹת

טובות מאד והרעות רעות מאד: אלה המלכים אשר מלכו באדום
לפני מלך-מלך לישראל: את פליהמלכים האלה לכד: ² על-מה דבר
יהוה ³ עלינו את פליהרעה הגדולה הזאת: ויהוה השליך עליהם
אבנים גדולות מן-השמים: הארץ הטובה אשר יהוה נתן לה: עיר
גדולה גבעון והיא גדולה מן-העיר:

¹ Vowel of the noun assimilated to the preceding Kamets as after the article.
§ 25. 3. a.

² Upon what ground, i. e. for what reason, why.

³ Upon us or against us.

14. THE CONSTRUCT STATE, §§ 46, 47.

REMARK 25. Nouns in the construct before a definite noun (including proper nouns) are themselves definite, § 69. 1, מקום *a place*, but הארון מקום *the place of the ark*; יהוה ארון *the ark (not an ark) of Jehovah*.

26. Nouns in the construct state do not receive the article; they are rendered definite by prefixing the article to the governed noun, § 75. 5, איש אלהים *a man of God*, האלהים איש *the man of God*.

27. Adjectives or demonstratives qualifying a noun in the construct state do not follow it immediately, but are placed after the governed noun, § 75. 4, יום יהוה הגדול והפורא *the great and dreadful day of Jehovah*.

28. When the subject consists of two or more nouns in the singular connected by the conjunction *and*, the predicate is commonly put in the singular if it precedes the subject, and in the plural if it follows, § 86.

כנפי הפרובים: ארון אלהי ישראל: ארון ברית יהוה: כל כלי בית
האלהים הגדלים והקטנים: כוכבי השמים: הן ליהוה השמים ושמי
השמים הארץ וכל-אשר-בה: הקל קל ועקב והידים ידי עשו: תכבדני
חית השדה: אתה המלכתני עליעם רב כעפר הארץ: ויגדל המלך
מכל מלכי הארץ: ושב דוד בשדה פלשתים: וישבחו את-יהוה וימפר

אתם בְּיַד מֶלֶךְ אֲדוֹם: הֲלֹא טוֹב אֲכַנָּה וּפְרַפֵּר נְהוֹרוֹת דְּמִשְׁקוֹ מִכָּל ¹ מִיָּמַי
יִשְׂרָאֵל. הֲלֹא־אֶרְחֵץ בָּהֶם וְטָהַרְתִּי:

¹ 23. 1. אמנה קרי

¹ The construct of מִיָּמַי, a reduplication of the more usual form מִי

15. NOUNS WITH SUFFIXES, § 49.

REMARK 29. The prepositions אַחֵר *after*, אֶל- *to*, על *upon* and a few others take the suffixes belonging to plural nouns, § 66. 2, e. g. אַחֲרֵי not אַחֵרִי *after me*.

30. The article before יוֹם *day* limits it to the present, that which is now passing, הַיּוֹם *to-day*, § 68. 3.

אֶת־מִצּוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ ¹ תִּשְׁמְעוּ וּבּוֹ ² תִּדְבָּקוּן: אֵתָּה אֶת־בְּרִיתִי
תִּשְׁמֹר אֵתָּה וְזִרְעָה אַחֲרֶיהָ: אֶבֶר תִּאֲבֹדוּן אֶת־כָּל־הַמְּקוֹמוֹת אֲשֶׁר
עָבְדוּ־שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אֹתָם אֶת־אֱלֹהֵיהֶם וְנִתְּצוּם אֶת־
¹ מִזְבְּחֹתָם וּשְׂבָרֹתָם אֶת־מִצְבְּחָם וְאֲשֶׁר־יִהְיֶה תִשְׁרְפוּן בָּאֵשׁ וְאִבְדָּתָם אֶת־
שָׁמֶם מִן־הַמְּקוֹם הַהוּא: וְהָיָה אֲנֹכִי הוֹלֵךְ הַיּוֹם בְּדֶרֶךְ כָּל־הָאָרֶץ וַיִּדְעֻתָם
בְּכָל־לִבָּבָם וּבְכָל־נַפְשָׁם כִּי לֹא נָפַל דָּבָר אֶחָד מִכָּל הַדְּבָרִים הַטּוֹבִים
אֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵיהֶם ⁵ עֲלֵיכֶם:

¹ שָׁמֶם may take a direct object, or as in this instance be followed by ב

² See Lesson 4, note 1; also § 39. 3.

² § 30. 33.

¹ The 3 plur. suf. with fem. plur. nouns may be either ם or יָהֶם.

⁵ Upon the subject of, concerning.

16. PE GUTTURAL VERBS, § 53.

Translate and give the corresponding forms of the perfect verb קָטַל:—

עֲמַדְתָּם, תִּעְמַדְ(2), תִּעְמַדוּ, נִעְמַד, אֶעְמַד, עָמַד (2), תִּחְזְקִי,
יִחְזַק, תִּחְזְקֶנָּה, תִּחְזְקוּ, אֶכֹּל.
הִעְמִידוּ, הִעְמִידוּהוּ, נִעְמִידָהּ, תִּעְמִידוּם, הִעְמִידָהּ, תִּעְמִידָהּ,
נִעְמַד.

REMARK 31. When the subject consists of two nouns in the relation of the construct state, the predicate commonly agrees with the first as the principal noun; but it may agree with the second if this conveys the main idea. The latter is almost always the case when the first noun is כל, e. g. יִהְיֶה כָּל הַמַּיִם מָוּם *all the waters shall be turned*.

32. If a predicate refers to two words of different persons it will be put in the second in preference to the third, and in the first in preference to either of the others.

§ 86. 3.

33. Nouns are sometimes put in the construct state before a following clause, § 75. 3, as **מָקוֹם אֲשֶׁר** *the place which* or *where*, etc.

וַיִּהְיֶה יְהוָה אֱלֹהֵיהָ לָּהּ אֶת־הַקָּלָה לְבָרָכָה כִּי אָחֳבָהּ יְהוָה׃ הַשֵּׁמֶשׁ
יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ לְדָם׃ וַיִּהְיֶה כָל־הַמַּיִם לְדָם׃ אֲנֹכִי וּבִיתִי נֶעְבְּדוּ
אֶת־יְהוָה׃ עֲזַבְתֶּם אֶת־יְהוָה וַיַּעֲזֹב אֶתְכֶם׃ וַיִּמְטֵר עֲלֵיהֶם מֶן לֶאֱכֹל׃
וַיֵּאכְלָה אֶת־הַמֶּן׃ וַיֹּאמֶר אֱלֹהֵי־הָאֱלֹהִים אֱלֹהֵי־מִלֵּךְ לֹא אֵכֹל לֶחֶם בַּמָּקוֹם
הַזֶּה׃ כָּל־עַצְמוֹתַי תֹּאמְרוּנָה יְהוָה מִי כָמוֹהָ׃ בַּמָּקוֹם אֲשֶׁר־יֹאמֶר לָהֶם
לֹא־עָמִי אַתֶּם יֹאמֶר לָהֶם בְּנֵי אֱלֹהִי׃ וַעֲתָה אֱלֹהֵי יִשְׂרָאֵל¹ יֵאָמֶן נָא
²הַבְרִיָּה אֲשֶׁר דִּבַּרְתָּ לַעֲבֹדָה דָּוִד אָבִי׃

דברך קרי

¹ The future followed by **ḥ** has the force of a petition or request.

² State the form and meaning of both the K'ri and K'thibh, and which reading yields the more exact grammatical agreement.

17. AYIN GUTTURAL VERBS, § 54.

Translate and give the corresponding forms of קָטַל :-

[illegible]

בְּלֶךְ יִבְרָכֶהָ יְהוָה בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיהָ נָתַן לָהּ : בְּרַבִּי נַפְשִׁי
אֶתִּיהוָה וְאֶל־שִׁמְחִי כְּלִי־מוֹלִדִּי : אֲבִרְכָה וְאֶגְדֹּלֶה שְׁמֶהּ וְאֲבִרְכָה מִבְּרִכָּהָ

יִנְבְּרֵנִי בָּהּ כָּל גִּיּוּרֵי הָאָרֶץ: וְיָדַעְתִּי אֶת אֲשֶׁר-תִּבְרָךְ מִבְּרָךְ: וְעַתָּה
בָּרַךְ אֶת-בְּיֹתַי עֲבָדֶיךָ וּמִבְּרָכְתֶּךָ וּבְרָךְ לְעוֹלָם: זַעֲקֵנוּ אֵלַי וְלֹא אֲשַׁמֵּעַ
אֲלֵיהֶם: וַיִּזְעַקוּ אִישׁ אֶל-אֱלֹהָיו: אֲגַדְשֶׁנּוּ מִדֶּה-אָרֶץ: טַהֲרֵנוּ אֶת-כָּל-
בֵּית יְהוָה וְאֶת-הַמִּזְבֵּחַ וְאֶת-כָּל-כֵּלָיו: וַיִּטְהָרוּ הַכֹּהֲנִים וַיִּטְהָרוּ אֶת-
הָעָם: אָמַר אֲלֵיהֶם רִמְזָן וְטָהָר:

18. LAMEDH GUTTURAL VERBS, § 55.

Translate and give the corresponding forms of קָטַל:—

שָׁלַחַת, שָׁלַח, שְׁלַחַ, אֲשַׁלַּח, נִשְׁלַחַ, נִשְׁלַח, שְׁלַח, וְשָׁלַחַ, הִשְׁלַחַ
נִשְׁלַח, מִשְׁתַּלַּחַ, שְׁלַחָהּ, שְׁלַחָהּ, שְׁלַחָהּ, וְשָׁלַחַם.

REMARK 34. Nouns in the dual have verbs, adjectives, and pronouns agreeing with them in the plural, § 85. 7.

נָתַן זָרַע לְזָרַע וְלָחֶם לָאֵכֹל: בִּפְקָר זָרַע אֶת-זֶרַעָהּ: אֶל-תִּינֹנֶע שָׁמָּה
אֶת-פְּלִי-הָעָם: מִיִּיּוֹדֵעַ מִהֵיטוֹב לְאָדָם: וְיָדַעְתָּ כִּי יְהוָה שְׁלַחָהּ אֲלֵיהֶּ:
וַיֹּאמְרוּ אֵלָיו הִדְעָתָּ כִּי הַיּוֹם יְהוָה לָקַח אֶת-¹אֶדְלָיָה מֵעַל רֹאשָׁהּ
וַיֹּאמֶר גַּם אֲנִי יָדַעְתִּי: אֶתִּי שְׁכַחְתָּ: תִּלְקַח אֶל-בְּיֹתַי הַמִּלֶּךְ: אֶל-נָא
הַמִּנִּיעַ מִהֶלֶךְ אֵלָיו כִּי כִפֹּד אֶכְבְּדָהּ מְאֹד: הֶלֶךְ הֶלְכּוּ הָעַצִּים לְמִשְׁחַ
עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לְזֹאת מְלוֹכָה עָלֵינוּ: אִזְּ²תִפְקַחְנָה עֵינֵינוּ עֲוֹרִים
וְאֲזַנֵּינוּ יִחְרְשִׁים תִּפְתַּחְנָה: אֶקְרַע אֶת-הַמִּמְלָכָה מִבֵּית דָּוִד: קָרְעוּ לְבָבְכֶם
וְאֶל-בְּנֵיכֶם:

* מלכה קרי

¹ The plural of אֶדְלָיו is often used, as it is here, in a singular sense.

² פָּקַח is applied specifically to opening the eyes; פָּתַח is the general term for opening, and is applied to anything whatever.

* חָרַשׁ is for חָרַשׁ and consequently does not lose its Tsere in the plural.

19. PE NUN VERBS, § 56.

Translate and give the corresponding forms of קָטַל .

אָנַשׁ, נָגַשׁ (2), גָּשַׁת, גָּשָׁה, נִגְשֶׁה, נִגְשָׁה, תִּגְשֶׁה, גָּשׁ, נָגַשׁ,

נָתַתָּה , הָאֵשׁ (2), מַגִּישׁ , הַגִּשְׁתָּם , בָּגִישׁ , הָגִשְׁוּ , אָגַשׁ , מָגַשׁ ,
נָתַתָּה , תַּחַת , הַגִּשְׁתָּוִי , הַגִּישְׁוֹם , הַגִּשְׁנוּכָם , הַגִּישְׁתָּה , הַגִּשְׁתָּוִי (2) ,
בָּגִישְׁהָ , בָּגִישְׁהוּ , בָּגִישְׁהוּ , תַּגִּישְׁוִי (3) .

REMARK 35. The relative is often omitted as in English
הָאֵשׁ הַנִּתְּנָה לְךָ דְּבַשׁ הָאֵשׁ הַנִּתְּנָה לְךָ *honey I gave thee to eat for honey which I*
gave, etc., § 88. 3.

נָתַתִּי בְרִדָה אֶת־מִלְכָּךְ הָעִי וְאֶת־עַמּוֹ וְאֶת־עִירוֹ וְאֶת־אֶרְצוֹ : וְעַתָּה
יְהוָה קָחֵנָּה אֶת־נַפְשִׁי מִמֶּנִּי כִּי טוֹב מוֹתִי מִחַיִּי : קְחוּ־מִסְכְּרוֹ וְאֶל־
כֶּסֶּף : שְׁמִנִי וְקִטְרֹתַי נָתַתָּה לַפְּנִיָּהם וְתִקַּחִי אֶת־לֶחֶמִי אֲשֶׁר נָתַתִּי לָךְ
יִדְבֹשׁ הָאֵשׁ הַנִּתְּנָה וְנִתְּנָהוּ לַפְּנִיָּהם : לֹא־הִגִּידָה לּוֹ דָּבָר קֶטֶן וְגָדוֹל
עַד־אֹרֶךְ הַבֶּקֶר : הַיּוֹד נָגִיד לְמִלְכָּךְ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה : ¹ לָמָּה
לֹא־הִגַּדְתָּ לִּי כִּי ² אֲשַׁתָּךְ הוּא לָמָּה אֲמַרְתָּ אֲחֹתִי הוּא וְאָקַח אֹתָהּ לִי
לְאִשָּׁה : וְהִנֵּה לֹא־הִגַּדְתָּ לִּי הַחֲצִי : נִפְלְאָה־נָּא בְּיַד יְהוָה כִּי־רַבִּים רַחֲמָיו
וּבְיַד אָדָם אֶל־אֶפְלָה :

* רחמיו קרי

¹ לָמָּה preceded by ל is pointed לָמָּה before a guttural and לָמָּה before other consonants.

² The construct of אִשָּׁה is אִשָּׁה which, before suffixes, becomes אִשְׁתִּי etc.
See § 50.

20. AYIN DOUBLED VERBS, § 57.

It is not easy to distinguish accurately the significations of the different species of סָבַב. For the present the usual sense of the passive and causative species may be retained, the Piel may be rendered *to surround entirely*, and even the unmeaning *surround one's self* may be tolerated in the Hithpael, which is not in actual use.

Translate and give the corresponding forms of קָטַל :

סָבַח , סָב , סָב (3) , סָבִי , סָבִי , סָבָה , סָבִינָה , סָבִינוּ , תָּסַב (2) ,
תָּסַבִּי , תָּסַבִּי , תָּסַב , תָּסַב , תָּסַב , תָּסַב , תָּסַב , תָּסַבִּי , תָּסַבִּי ,
תָּסַבָה , סָבִינוּ , סָבִינָה , סָבִינָה , סָבִינָה (2) , יָסַבִּי , יָסַבִּי .

הָסַבָה , הָסַבִּינָה , הָסַבִּינָה , הָסַבִּי , הָסַבִּי , הָסַבִּי , הָסַבִּי , הָסַבִּי ,
הָסַבִּי (2) , אָסַב , אָסַב , אָסַב , אָסַב , אָסַב , אָסַב , אָסַב , אָסַב ,
אָסַבִּי (2) , תָּסַבִּינָה , תָּסַבִּינָה , תָּסַבִּינָה .

REMARK 36. Singular predicates and pronouns are sometimes employed in a distributive sense of plural subjects, § 85. 6, מְבֹרָכָהּ בְּרוּךְ *blessed is every one of those blessing thee*.

37. The conjunction וְ may be used to introduce the apodosis or second member of a conditional sentence, § 89. 1, *if thou wilt not, etc., וְדָבַקְךָ then shall cleave to thee, etc.*

אֲרִיָּה אָרוּר וּמְבֹרָכָהּ בְּרוּךְ: אֲשֶׁר תֹּאֵר יוֹאֵר: לֹא תֹאֵר אֶת־הָעֵם
כִּי בְרוּךְ הוּא: אִם-לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיהָ לְשֹׁמֵר אֶת־כָּל־
מִצְוֹתָיו וְדָבַקְךָ בָּהּ כָּל־הַקְּלָלוֹת הָאֵלֶּה: אָרוּר אֲתָה בְּעִיר וְאָרוּר אֲתָה
בְּשָׂדֶךָ: וַיֹּאמֶר גָּלוּ אֲבָנִים גְּדֹלוֹת אֶל־פִּי הַמַּעְרָה: גוֹל עַל־יְהוָה
דִּרְפָּה: הֵחֵל לְטַהֵר אֶת־יְהוּדָה מִן־הָאֲשֵׁרִים וַיִּנְתְּצוּ אֶת מִזְבְּחוֹת
הַבָּעֲלִים וְהָאֲשֵׁרִים שֹׁפֵר¹ וְהִדְקַ וַעֲצָמוֹת כְּהֵנִים שָׂרָף עַל־מִזְבְּחוֹתָיו:
אִם מִזְרַע הַיְּהוּדִים מִרְדְּכִי אֲשֶׁר הִחְלֹף לְנֹפֶל לְפָנָיו נָפִיל תַּפּוֹל
לְפָנָיו: הַיּוֹם הַזֶּה אֵחָל גְּדָלָהּ בְּעֵינֵי כָל־יִשְׂרָאֵל:

¹ י. e. Yodh superfluous; according to the Masoretic direction, therefore, it is to be neglected in reading the word.

¹ With Pattahh in the ultimate in place of Tsere.

21. PE YODH VERBS, § 58.

Translate and give the corresponding forms of קָטַל:

נָשַׁב, נָשַׁב, שָׁבַת, שָׁב, שָׁבַת, תִּשְׁבֶּנָּה, נֹשֵׁב, נֹשֵׁב, נֹשֵׁב, נֹשֵׁב,
נֹשֵׁב, הִנֵּשְׁבוּ, הִנֵּשְׁבוּ (2), רָבַשׁ, רָבַשׁ, תִּרְבְּשׁוּ, אִיבֵשׁ, שָׁבְתוּ,
שָׁבְתֶם, אוֹשִׁיבָהּ, וְוֹשִׁיבִים, הִוֵּשְׁבִיךָ.

REMARK 38. The interrogative הֲ is employed in simple direct questions, הֲאֵחָיָה *shall I live?* in indirect questions אִם is more usual; *inquire* אֵחָיָה *whether I shall live*.

39. In a disjunctive question, direct or indirect, the first member is introduced by הֲ and the second by אִם, *e. g., הֲתִשְׁמֹר מִצְוֹתָיו אִם-לֹא* *wilt thou keep (or in dependence*

on a previous verb, [*to know*] *whether thou wilt keep*) *his commandments or not?*

הוֹנֵעֶתָם יְהוָה בְּדַבְרֵיכֶם וְאָמַרְתֶּם בַּמָּה הוֹנֵעֵנִי בְּאִמְרֵיכֶם אֵיךְ
אֶלְהִי הַמִּשְׁפָּט: ¹ וְזָכַרְתָּ אֶת־כְּלִי־דָרְךְ אֲשֶׁר הוֹלִיכָה יְהוָה אֵלָיִהּ
בַּמִּדְבָּר ² לָדַעַת אֶת־אֲשֶׁר בִּלְבָבָהּ הִתְשַׁמֵּר מִצְוֹתוֹ אִם־לֹא: וְאַתָּה בְּנִי
דַּע אֶת־אֵלֹהֶי ³ אָבִיךָ וְעַבְדָּהוּ: דַּע כִּי לֹא יִפֹּל מִדְּבַר יְהוָה ⁴ אֲרֻצָּה
אֲשֶׁר־דָּבַר יְהוָה עַל בֵּית אַחָאָב: תִּדַּע כִּי אֵין כָּמֹנִי בְּכָל־הָאָרֶץ: לֹא
הוֹדַעְתָּ אֶת־עַבְדֶּיךָ מִי גִשָּׁב עַל־כֶּסֶּף אֲדֹנֵי־הַמֶּלֶךְ אַחֲרָיו: וַיְבָרֶכֶם
וַיִּשְׁלַחֵם וַיֵּלְכוּ אֶל־אֶהֱלִיָּהֶם: וַהֲוִירֵשׁ יְהוָה אֶת־כְּלִי־גִזְיוֹם הָאֵלֹהִים
מִלִּפְנֵיכֶם וַיִּרְשָׁתֶם גּוֹיִם גְּדֹלִים מִכֶּם:

* מצותיו קרי

* עבדך קרי

¹ Pret. with Vav Conversive.

² § 52. 1.

³ § 50. 2.

⁴ § 48. 1.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

The Piel of קים means *to raise*: the Niphal, which is not in use, may in this exercise be rendered *to be risen*.

Translate and give the corresponding forms of קָטַל:

קָם (2), קִים (2), קָמָה, קָמְנוּ, תְּקוּמִינָה (2), נְקוּמוֹתָם, קוּמוּ, קוּמוּ
קוּמוּ, נְקוּם (2), נְקוּם, נְקוּמָה, נְקוּמִים, נְקוּמוֹנוּ, קוּמוּמוּ (3),
קוּמְמִיתָם (2), תְּקוּמְמִינָה (2), תְּקוּמְמִינָה (2), מְקוּמִים, קוּמוּ, קוּמִי,
קוּמִי, קוּמוּ, קוּמְהָ.

הִקְיָמוּ, הִקְיָמוּ, נָקִים, יוּקָם, הִקְיָמוּתִי, תְּקָמָה, מְקִים, אָקִים,
יִתְקוּמִים, רָבוּ, רִיבּוֹתִי, רִיבּוּ, רִיב (3), רִיבִי (2), הִקְיָמוּתוֹ,
מְקִימָה, יְקִימָה, יְקִימֵנוּ (2).

REMARK 40. When the predicate precedes its subject, it sometimes prefers a primary to a secondary form, that is to say, it may be put in the masculine instead of the feminine and in the singular instead of the plural, § 55. 1.

41. The conjunction וְ may be emphatically used between a noun placed absolutely and the clause to which it relates § 89. 2, *the blessing וַיְנַתְּנָהּ it shall even be given*, etc.

42. A present action conceived of as unfinished and continuing in the future is expressed by the future tense, § 78. 2, מֵאֵין תָּבוּא *whence art thou coming?* the action being regarded as still continuing, whereas in מֵאֵין בָּאתֶם *whence have you come?* the action is viewed as at an end.

לֹא תָשׁוּב בְּדֶרֶךְ אֲשֶׁר הִלַּכְתָּ: שׁוּבוּ אִישׁ לְבֵיתוֹ: וְלִקְסוּ וְלִלְכֹּךְ וְלָשֹׁב לְמִקְוָמוֹ: אֵת יִבְנוֹתֶיךָ תִּשְׁבִּינָה לְקַדְמֹתְכֶן: הִנֵּה אֲנִכִּי עִמָּךְ וְשִׁמְרֹתֶיךָ בְּכָל ² אֲשֶׁר-תֵּלֶכְךָ וְהִשְׁבִּיתֶיךָ אֶל־הָאָדָמָה הַזֹּאת: וַיִּשְׁלַח אֶל־יוֹשִׁבֵי הָעִיר לֵאמֹר הִשְׁבוּ פְלִשְׁתִּים אֶת־אֲרוֹן יְהוָה: וַיִּקְרְבוּ ¹ וַיִּמְרְדּוּ לְמוֹת: אֶל־² אֲשֶׁר תֵּלְכִי אֵלָיו וּבְאֲשֶׁר תֵּלִינִי אֵלָיו עִמָּךְ עִמִּי וְאֶל־הֵיכָל אֱלֹהֵי בְּאֲשֶׁר תִּמְוִתִּי אָמוֹת וְשֵׁם אֶקְבֹּר: אָנָּה תֵּלֶכְךָ וּמֵאֵין תָּבוּא: וַעֲתָה הִבְרָכָה הַזֹּאת אֲשֶׁר הֵבִיא שִׁפְחָתְךָ לְאֹדְנִי וְנִתְּנָה לְנָעֲרִים הַמְתַּהַלְכִּים בְּרַגְלִי אֹדְנִי:

¹ § 50. 1.

² Supply the noun "place" as the antecedent of the relative, which is itself governed by a preposition not expressed. Complete the Hebrew sentence by supplying the ellipsis in both cases. See § 30. 3.

23. LAMEDH ALEPH VERBS, § 60.

The Piel of מָצָא may for the sake of distinction be rendered *to find out*.

Translate and give the corresponding forms of קָטַל:—
מָצָא, תִּמְצָאנָה (2), נִמְצָאָהֶם, נִמְצָא (3), מִצָּאת, הַמִּצָּאת,
תִּמְצָאנָה (2), תִּמְצָאנָה (2), מִצָּאנִי, מִצָּאנָה, אִמְצָאֶהוּ, וְיִמְצָאֶהוּ.

REMARK 43. The verb מָלֵא takes a direct object in the Kal *to be full of* anything, and in the Niphil *to be filled with* anything; in the Piel *to fill* something *with* something, it may have two objects.

וַיִּקְרָא יְהוָה אֶל־שְׁמוּאֵל וַיֹּאמֶר הֲנִנִּי בְּרֶכֶךְ אֶל־עָלִי וַיֹּאמֶר הֲנִנִּי בִּרְקֹאתָ לִּי וַיֹּאמֶר לֹא־קִרְאתִי שׁוּב שָׁכֵב וְלִלְכֹּךְ וַיִּשְׁכֵּב: קִיָּם קָרָא אֶל־אֱלֹהֵיהֶּ: וַתֹּאמֶר אֲלֵיהֶן אֶל־תִּקְרָאנָה לִּי נַעֲמִי קְרָאנִי לִי מְרָא: יִמְלֵאתִי אֶת־הַבֵּית הַזֶּה כְּבוֹד: וַתְּבָאנָה וַתִּמְלֵאנָה אֶת־הַהֲרָהִטִים: הַפֶּה

their life, thus בן־שְׁמֹנֶה שָׁנָה *son of eight years i. e. eight years old.*

See also the rules in § 73.

שְׁלֹשָׁה יָמִים: שְׁשֶׁה בָּנִים: חֲמִשִּׁים אִישׁ: שְׁלֹשׁ אָנָּשִׁים: אַרְבָּעָה מְלָכִים: שִׁבְעָה כְּהֹנִים: שְׁשֶׁה חֲדָשִׁים: שֵׁשֶׁת יָמִים: שְׁנֵי נָעָרָיו: חֲמִשָּׁת הַמְּלָכִים: שִׁבְעַת הַיָּמִים: שְׁלֹשׁ הָעָרִים: שֵׁשׁ כְּנָפִים: עָרִים שְׁתֵּים: שְׁתֵּים נָשִׁים: עָרִים אַרְבָּעִים וּשְׁמֹנֶה: אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה: יָמִים שְׁלֹשׁ: שְׁנֵים דָּרָכִים: בֶּן־שְׁמֹנֶה יָמִים: בַּת־שְׁשֶׁה שָׁנָה: בֶּן־שְׁלֹשִׁים שָׁנָה דָּוִד בְּמָלְכוֹ: הוּא וּשְׁתֵּי בָנָיו: שְׁלֹשָׁה אֱלֹהִים בְּנִי־נֹחַ: שְׁנֵים עָשָׂר אָנָּשִׁים: שְׁתֵּים עָשָׂר הָאֲבָנִים הָאֵלֶּה: שְׁתֵּים וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה: שְׁנֵים וְעָשָׂרִים אֲלֶּה שְׁלֹשָׁה וּשְׁבַעִים וּמֵאוֹתָם: בְּשָׁנָה שְׁתֵּים בַּחֹדֶשׁ הַשְּׁשִׁי בְּיוֹם אֶחָד לַחֹדֶשׁ: בְּשָׁנָה אַרְבַּע בְּאַרְבָּעָה לַחֹדֶשׁ הַתְּשִׁיעִי: בְּשְׁלֹשִׁים שָׁנָה בְּרַב־יָעִי בַּחֲמִשָּׁה לַחֹדֶשׁ: בְּשָׁנָה הַתְּשִׁיעִית לְמָלְכוֹ בַּחֹדֶשׁ הָעֲשִׂירִי בַּעֲשׂוֹר לַחֹדֶשׁ: בְּיוֹם עָשָׂרִים וְאַרְבָּעָה² לַעֲשִׂיתִי עָשָׂר חֹדֶשׁ: וַנִּתְּנָם חַמִּישִׁית לְפָרָעָה: רַב־יָעִית הַיּוֹם: שְׁלִישִׁית הַשָּׁקָל: עֲשִׂירַת הָאָפֶה:

¹ Observe the distinction between the predicate and the attributive.

² § 65. 3.

THE END OF THE DELUGE. GENESIS 8, 1-9.

וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה וַיַּעֲבֹר אֱלֹהִים רוּחַ־עַל־הָאָרֶץ וַיָּשֹׁבוּ הַמַּיִם: וַיִּסְכְּרוּ מַעְיָנֹת תְּהוֹם וְאֶרֶצַת הַשָּׁמַיִם וַיִּפְּלֵא הַנֶּשֶׁם מִן־הַשָּׁמַיִם: וַיָּשֹׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הָלוֹךְ וְשׁוֹב וַיִּחְסְרוּ הַמַּיִם מִקְצֶה חֲמִשִּׁים וּמֵאוֹת יוֹם: וַתֵּנַח הַתֵּבָה בַּחֹדֶשׁ הַשְּׁבִיעִי בְּשִׁבְעָה־עָשָׂר יוֹם לַחֹדֶשׁ עַל הָרִי אָרָרַט: וְהַמַּיִם הָיוּ הָלוֹךְ וַחֲסֹר עַד הַחֹדֶשׁ הָעֲשִׂירִי בַּעֲשִׂירִי בְּאַחַד לַחֹדֶשׁ נִרְאָוּ רֶאשֵׁי הָהָרִים: וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתָּח נֹחַ אֶת־חַלּוֹן הַתֵּבָה אֲשֶׁר עָשָׂה: וַיִּשְׁלַח אֶת־הָעֶרֶב וַיֵּצֵא יְצוֹא וְשׁוֹב עַד־יִבָּשֶׁת הַמַּיִם מֵעַל הָאָרֶץ: וַיִּשְׁלַח אֶת־הַיּוֹנָה מֵאִתּוֹ לִרְאוֹת הַקָּלִי הַמַּיִם מֵעַל פְּנֵי הָאֲדָמָה: וְלֹא־מָצְאוּ הַיּוֹנָה מְנוּחָה לְבִדְּרִיגָלָה וַתָּשָׁב אֵלָיו אֶל־הַתֵּבָה כִּי מַיִם עַל־פְּנֵי כָל־הָאָרֶץ וַיִּשְׁלַח דָּוִד וַיִּקְחָהּ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתֵּבָה:

THE CREATION AND FALL. *Genesis 1-3.*CHAPTER I. א *alohim*

- 2 בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ הִיחָה וְהָיָה
 3 וְכֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם: וַיֹּאמֶר
 4 אֱלֹהִים יְהי אוֹר וַיְהי־אוֹר: וַיֵּרָא אֱלֹהִים אֶת־הָאֹר כִּי־טוֹב וַיְבָרֶךְ
 5 אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים, לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא
 6 לַלַּיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: פ וַיֹּאמֶר אֱלֹהִים יְהי
 7 רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מִבְּדִיל בֵּין מַיִם לַמַּיִם: וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ
 8 וַיְבָרֶךְ בֵּין הַמַּיִם אֶשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם אֶשֶׁר מֵעַל לְרָקִיעַ
 9 וַיִּקְרָא אֱלֹהִים לְרָקִיעַ שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי:
 10 וַיֹּאמֶר אֱלֹהִים וְקוּי הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד
 11 י וְתֵרָאֶה הַיַּבְשָׁה וַיְהי־כֵן: וַיִּקְרָא אֱלֹהִים, לַיַּבְשָׁה אֶרֶץ וּלַמְּקוֹה הַמַּיִם
 12 קָרָא יַמִּים וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשּׂא הָאָרֶץ
 13 דָּשָׂא עֵשֶׂב מִזֶּרֶע זָרַע עֵץ פֶּרִי עֵשֶׂה פְרִי לְמִינֹו אֶשֶׁר זֶרַע־יָבִי
 14 עַל־הָאָרֶץ וַיְהי־כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֶּרֶע זָרַע לְמִינֹהוּ
 15 וַעֲץ עֵשֶׂה־פְרִי אֶשֶׁר זֶרַע־יָבִי לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 16 וַיְהי־בֹקֶר יוֹם שְׁלִישִׁי: פ וַיֹּאמֶר אֱלֹהִים יְהי מְאֹרֶת בְּרָקִיעַ
 17 הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וְהָיָה לְאֹתוֹת וּלְמוֹעֲדִים וּלְיוֹמִים
 18 וְשָׁנִים: וְהָיָה לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהי־כֵן:
 19 וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֶת הַגְּדֹלִים אֶת־הַמְּאֹר הַגָּדֹל לְמַמְשֶׁלֶת
 20 הַיּוֹם וְאֶת־הַמְּאִיר הַקָּטָן לְמַמְשֶׁלֶת הַלַּיְלָה וְאֶת הַכּוֹכָבִים: וַיִּתֵּן
 21 אֹתָם אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ: וְלַמָּשָׁל בָּיוֹם וּבַלַּיְלָה
 22 וְלַהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא אֱלֹהִים כִּי־טוֹב: וַיְהי־עֶרֶב
 23 וַיְהי־בֹקֶר יוֹם רְבִיעִי: פ וַיֹּאמֶר אֱלֹהִים יִשְׂרָצוּ הַמַּיִם שָׂרָץ
 24 דָּגִשׁ תָּהָה וְעוֹף יַעֲפֹף עַל־פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא
 25 אֱלֹהִים אֶת־הַתַּיִמָּה הַגְּדֹלָה וְאֶת כָּל־נֶפֶשׁ הַחַיָּה, הָרֹמְשֹׁת אֶשֶׁר
 26 שָׂרָצוּ הַמַּיִם לְמִינֵיהֶם וְאֶת כָּל־עוֹף כָּנָף לְמִינֹהוּ וַיֵּרָא אֱלֹהִים כִּי־טוֹב:
 27 וַיְבָרֶךְ אֹתָם אֱלֹהִים לֵאמֹר פְּרוּ וּרְבוּ וּמְלֹאוּ אֶת־הַמַּיִם בַּיַּמִּים

23 יֵהֱיֶה נָרָב בְּאֶרֶץ: וַיְהִי־עָרֵב וַיְהִי־בָקָר יוֹם חֲמִישִׁי: פ וַיֹּאמֶר
 24 אֱלֹהִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בַּהֶמָּה וּבְחַי־הָאָרֶץ
 לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה כֹּה
 26 לְמִינָהּ וְאֶת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֵּבֶר אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר
 אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וַיִּרְדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף
 27 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־רֶמֶשׂ הָרֶמֶשׂ עַל־הָאָרֶץ: וַיִּבְרָא
 אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹהִים בָּרָא אֹתוֹ זָכָר וְנִקְבָּה
 28 בָּרָא אֹתָם: וַיִּבְרָךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פָּרוּ וּרְבוּ
 יִמְלְאוּ אֶת־הָאָרֶץ וּכְבֹּשׁוּ וּרְדּוּ בְּדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
 הָרֶמֶשׂת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב
 29 זֶרַע זָרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בוֹ פְּרוֹיֵעַץ זֶרַע
 זָרַע לָכֶם וְהָיָה לָאֲכֹלָה: וְלָכָל־חַיָּה הָאָרֶץ וְלָכָל־עוֹף הַשָּׁמַיִם וְלָכָל
 30 רֶמֶשׂ עַל־הָאָרֶץ אֲשֶׁר־בוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֵרֶק עֵשֶׂב לְאֲכֹלָה וַיְהִי־כֵן:
 31 וַיֵּבֶר אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וַהֲפֹט־טוֹב מְאֹד וַיְהִי־עָרֵב וַיְהִי־
 בָקָר יוֹם הַשִּׁשִּׁי: פ

CHAPTER II. ב

2 וַיִּבְרָא הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאוֹם: וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי א
 מְלָאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּח בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלָאכְתּוֹ אֲשֶׁר עָשָׂה:
 3 וַיִּבְרָךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְקַל־
 4 מְלָאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם
 5 וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עָשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וּשְׁמַיִם: וְכָל יְשִׁיחַ
 הַשָּׂדֶה טָרֵם יְהוָה בָּאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם וַיַּצְמַח כָּל לֹא הַמַּטֵּיר
 6 יְהוָה אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אִין לַעֲבֹד אֶת־הָאֲדָמָה: וְאָדָם יַעֲלֶה
 7 מִדֶּהָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּזְעַר יְהוָה אֱלֹהִים אֶת־
 8 הָאָדָם עֹפֶל מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם
 9 לְנֶפֶשׁ חַיָּה: וַיִּשָּׁע יְהוָה אֱלֹהִים מִן הָעֵדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת־
 10 הָאָדָם אֲשֶׁר יָקָר: וַיַּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נְחֹמֶד
 11 לְמַרְאֶה וְטוֹב לְמֵאֵכֶל וְעֵץ הַחַיַּיִם בְּתוֹךְ הָעֵדֶן וְעֵץ הַדַּעַת טוֹב וְרַע:
 12 וְהָיָה יָצֵא מֵעֵדֶן לְהִשְׁקוֹת אֶת־הָעֵדֶן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּע
 13 רְאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסָּבִב אֶת כָּל־הָאָרֶץ הַחוּלָה
 14 אֲשֶׁר־שָׁם הַזָּהָב: וְהָיָה הָאָרֶץ הַזֹּאת טוֹב שֵׁם הַשְּׁנֵי וְהָיָה
 15 הָאֶחָד הַחַיִּי וְהָיָה טוֹב שֵׁם הַשְּׁלִישִׁי וְהָיָה טוֹב שֵׁם הָרְבִיעִי

13 וְשִׁם־הַנֶּחֱרֵר הַשֵּׁנִי גִיתוֹן הוּא הַסּוֹבֵב אֶת כָּל־אֶרֶץ כּוּשׁ׃ וְשִׁם־הַנֶּחֱרֵר
 14 הַשְּׁלִישִׁי חֶזְקִיל הוּא הַחֹלֵף קִדְמַת אֲשׁוּר׃ וְהַנֶּחֱרֵר הָרְבִיעִי הוּא פָּרֵת׃
 טו וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּנְחֵהוּ בְּגֹן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ׃
 16 וַיֵּצֵא יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל׃ וּמִעֵץ
 17 הַחַיַּת טֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְּיוֹם אֲכָלָהּ מָוֶת תָּמוּת׃
 18 וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיוּת הָאָדָם לְבִדּוֹ אֶעֱשֶׂה־לּוֹ עֵזֶר
 19 כְּנֶגְדּוֹ׃ וַיִּצַּר יְהוָה אֱלֹהִים מִן־הָאָדָמָה כְּלִי־חַיִּית הַשְּׂדֵה וְאֵת כָּל־עוֹף
 הַשָּׁמַיִם וַיִּבְרָא אֶל־הָאָדָם לְרֵאוֹת מִה־יִּקְרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
 כ כִּפֶּשׁ חַיָּה הִוא שְׁמוֹ׃ וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף
 21 הַשָּׁמַיִם וּלְכָל חַיַּת הַשְּׂדֵה וּלְאָדָם לֹא־מִצָּא עֵזֶר כְּנֶגְדּוֹ׃ וַיִּפְלֵ יְהוָה
 אֱלֹהִים׃ וַתִּרְחַמָּה עַל־הָאָדָם וַיִּשְׁן וַיִּקַּח אֶחָת מִצִּלְעוֹתָיו וַיִּסָּר בָּשָׂר
 22 תְּחִינָתָהּ׃ וַיִּבְּן יְהוָה אֱלֹהִים׃ אֶת־הַצִּלְעַת אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה
 23 בִּירְבָּאָהּ אֶל־הָאָדָם׃ וַיֹּאמֶר הָאָדָם זֹאת הִפַּעַם עָצָם מִעֲצָמִי וּבָשָׂר
 24 מִבָּשָׂרִי לְזֹאת וַיִּקְרָא אִשָּׁה כִּי מֵאִישׁ לִקְחָהּ־זֹאת׃ עַל־כֵּן יַעֲזֹב־אִישׁ
 כה אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד׃ וַיִּהְיוּ שְׁנֵיהֶם
 עוֹרֻמִּים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתַבִּשְׁשׁוּ׃

CHAPTER III. ג

א וַהֲחִשׁ הָיָה עֲרוֹם מִכָּל חַיַּת הַשְּׂדֵה אֲשֶׁר עָשָׂה יְהוָה אֱלֹהִים וַיֹּאמֶר
 2 אֶל־הָאִשָּׁה אַתְּ כִּי־אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִכָּל עֵץ הַגֶּן׃ וַתֹּאמֶר
 3 הָאִשָּׁה אֶל־הַנָּחֶשׁ מִפֶּרִי עֵץ־הַגֶּן נֹאכַל׃ וּמִפֶּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הַגֶּן
 4 אָמַר אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמוּתוּן׃ וַיֹּאמֶר
 ה הַנָּחֶשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמוּתוּן׃ כִּי יָדַע אֱלֹהִים כִּי בְיוֹם אֲכַלְכֶּם
 6 מִמֶּנּוּ וַיִּפְקְדוּהוּ עֵינֵיכֶם וַהֲיִיתֶם כַּאֲלֹהִים יוֹדְעֵי טוֹב וָרָע׃ וַתֵּרָא הָאִשָּׁה
 כִּי טוֹב הָעֵץ כִּמְאֹכַל וְכִי תִאֲוָה־הִוא לְעֵינֶיהָ וַיִּנְחַמְד הָעֵץ לְהַשְׁכִּיל
 7 וַתִּקַּח מִפֶּרְיוֹ וַתֹּאכַל וַתֵּתֶן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכַל׃ וַתִּפְקְדֶנָּה עֵינֵי
 שְׁנֵיהֶם וַיִּבְדְּעוּ כִּי עֲרוֹמָם הֵם וַתִּתְפָּרֵר עָלֶיהָ תֹּאכָה וַיַּעֲשׂוּ לָהֶם חֲגֹרֹת׃
 8 וַיִּשְׁמְעֵי אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּחִלָּה בִּגְן לְרֵוִחַ הַיּוֹם וַיִּתְחַבֵּא
 9 הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים בְּתוֹךְ עֵץ הַגֶּן׃ וַיִּקְרָא יְהוָה
 י אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה׃ וַיֹּאמֶר אֶת־קוֹלָהּ שְׁמַעְתִּי בִּגְן
 11 וְאֶת־כִּי־כִי־עִירָם אֲנִי וְאֶתְבָּא׃ וַיֹּאמֶר מִי הִגִּיד לָךְ כִּי עִירָם אֶתָּה
 12 הַמְדִּי־הֵעֵץ אֲשֶׁר צִוִּיתִיךָ לְבִלְתִּי אֲכָל־מִמֶּנּוּ אָכַלְתָּ׃ וַיֹּאמֶר הָאָדָם

13 האשה אשר נתתה עמדי הוא נתתה לי מדהעץ ואכל: ויאמר
 יהוה אלהים לאשה מה זאת עשית ותאמר האשה הנחש השיאני
 14 ואכל: ויאמר יהוה אלהים, אלה הנחש כי עשית זאת ארור אתה
 מכל הבהמה ומכל חית השדה על-גחונך תלך ועפר תאכל כל-ימי
 חייך: ואיבה, אשית בינה ובין האשה ובין זרעה ובין זרעה
 15 היא ושופת ראש ואתה תשופנו עקב: ס אלהאשה אמר
 הרבה ארבה בעבורך והולך בעשב תלכי בגים ולא-אישך תשוקתך
 16 והוא ומשל-בך: ס ולאדם אמר כי שמעת לקול אשתך ולאכל
 מדהעץ אשר צויתיה לאמר לא תאכל ממנו ארוה האדמה
 17 בעבורך בעצבון תאכלנה כל ימי חייך: וקוץ ודרדר תצמיח לך
 18 ואכלת את-עשב השדה: בזעת אפיה תאכל לחם עד שובה אל-
 19 האדמה כי ממנה לקחת פרעפר אתה ולא-עפר תשוב: ויקרא
 20 האדם שם אשתו חיה כי הוא היתה אם כל-חי: ויעש יהוה
 21 אלהים לאדם ולאשתו כתנות עור וילבשם: פ ויאמר
 22 יהוה אלהים הן האדם היה כאחד ממנו לדעת טוב ורע ועתה,
 23 פרושלת ידו ולקח גם מעץ החיים ואכל וחי לעלם: וישלחו
 24 יהוה אלהים מגן-ערן לעבד את-האדמה אשר לקח משם: ויגרש
 את-האדם נשכו מן-הגן לעבד את-האדמה ואת להט החרב
 המתהפכת לשמר את-דרךך עץ החיים:

MASORETIC NOTES EXPLAINED.

ב' רבתי	Large Beth.
ה' זעירה	Small He.
דגש אחר שורק	Daghes after Shurek.

LESSONS IN WRITING HEBREW.

1. THE PREFIXED PARTICLES, §§ 24–28.

Translate into Hebrew:—

A house and field. A field and a house. In a house. In the house. To a house. To the house. As a house. As the house. From a house. From the house. The house in the field. From the house unto the field. Light and darkness. Day and night. From night to night and from day to day. Darkness in the night. Light in the day. As the sun in the heavens. The darkness. The evening. Evening and morning. As the sea. Light from the sun in the day and from the moon and from the stars in the night. Bread from the field for man and for beast. And flesh. And the flesh. And from the flesh. And to the flesh. As flesh. Not day nor (lit. and not) night. From sun to stars. From the sun unto the stars.

2. THE PERSONAL PRONOUNS, § 29.

DIRECTION 1. In conformity with Remark 2 on page 111, possessives, when not immediately followed by the object possessed, are to be rendered by the preposition לְ thus, *I am my beloved's and my beloved is mine* אֲנִי לְדוֹדִי וְדוֹדִי לִי. The verb *to have* must be paraphrased by the same preposition, e. g. *You have a brother* אָהָלְכֶם אָח lit. *a brother is to you*; *He has no son* אֵין לוֹ בֶּן lit. *there is no son to him*.

Translate into Hebrew :—

Ye *masc.* I and he. They *masc.* and they *fem.* She and thou *fem.* Ye *fem.* and we. In us. In them (*m.* and *f.*). In me. In her. In thee (*m.* and *f.*). In you (*m.* and *f.*). From eternity unto eternity thou art God. From God to us. From me to you. We are in the house, ye are in the field. He is in the light, I am in darkness. The earth is Jehovah's. The silver is mine and the gold is his. Heaven is thine. God is for us. God is not like man. We are like you. He is like us. The house is yours, and the field is theirs. The sea is his. The bread is mine. I have no bread in the house. We have a brother; he is still living. You have no brother. There is no beast in the field.

3. OTHER PRONOUNS, § 30.

Translate into Hebrew :—

This house. In this house. This is the house. That field. From that field. That is the field. God, who is in the heavens. Who is in the heavens? The bread, which is in the house. What is in the house? Who am I? What are we? These stars. These are the stars. From this day. In this day. Whose is this house? Whose is that bread? The place in which we are. The land in which I am. Who is this *masc.*? What is this *fem.*? Who art thou *fem.*? Is this² thou¹ *masc.*? This field, in which thou art. The land, from which they are. These waters, which are from the sea. Jehovah is mine and I am his. Ye are light in Jehovah. We belong to the day: we belong not to the night nor to dark-

OF 38.

4. PERFECT VERBS. KAL PRETERITE AND INFINITIVES, § 33.

Write the Kal preterite and infinitives of קָטַל, קָבַד, and שָׁלַל in all their forms as they appear in the paradigm, with the proper signification attached to each.

Translate into Hebrew :—

She killed. They killed. We killed. To kill. Thou (*masc.*) killedst. I killed. Ye (*masc.* and *fem.*) killed. He killed. Thou (*fem.*) killedst.

Thou (*m.* and *f.*) wast bereaved. We were bereaved. Ye (*m.* and *f.*) were heavy. She was bereaved. I was heavy. They were heavy. He was heavy. He was bereaved. To be bereaved.

DIRECTION 2. In Hebrew sentences the verb commonly precedes its subject, and both precede the object unless the emphasis requires a different collocation, e. g. בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם *God created the heavens*. But if a personal pronoun be either the direct or indirect object it is usually placed immediately after the verb נָתַן לוֹ אֱלֹהִים רְכוּשׁ *God gave to him property*.

Translate into Hebrew :—

I shut the house. She shut the door. He shut the heavens. They ruled over this land. Who gave you (Heb. to you) those vessels? To whom did he give this field? What did they give me? The sun ruled over the day and the stars ruled over the night. Thou didst pour water from the heavens upon the earth. He poured. She gave us gold and silver in the vessels. They gave to him honor and majesty. They kept the commandment. We kept the Sabbath. God gave us a command-

ment to keep the Sabbath. He rested in this day, because it was the Sabbath. The darkness was very great. I dwelt in the house. They dwelt in the field. This is the bread which Jehovah has given to you.

5. NIPHAL, PIEL, AND PUAL PRETERITES AND INFINITIVES, § 34.

Write the Niphal, Piel, and Pual preterites and infinitives of **יָצַק** with their significations.

Translate :—

He was killed. To be killed. I was killed. We were killed. She was killed. Thou (*m.* and *f.*) wast killed. Ye (*m.* and *f.*) were killed. They were killed.

They massacred. They were massacred. She was massacred. I massacred. Ye (*m.* and *f.*) massacred. We massacred. To massacre. To be massacred. Thou (*m.* and *f.*) wast massacred. He was massacred.

The house was sanctified. The tabernacle and the ark were sanctified. Thou (*m.* and *f.*) wast sanctified. Ye (*m.* and *f.*) were sanctified. To be sanctified. To sanctify this day. This is the day, which Jehovah has sanctified. They sanctified this place. I sanctified the tabernacle and the vessels which were in it. Ye were separated from them. The day was separated from the night. We were separated from you. He was separated from us. We were separated from him. They subdued the land. They were subdued before you. Ye were subdued. He has sworn to gather you to this land. The door was shut in the place, in which they were gathered. What did ye gather? We gathered bread. Flesh was gathered. They have sworn. We have sworn. She has sworn.

6. THE REMAINING PRETERITES AND INFINITIVES, § 35.

Write the preterite and infinitives with their significations in the Hiphil, Hophal, and Hitpael of קָטַל.

Translate :—

I caused to kill. She killed herself. They killed themselves. Ye (*m.* and *f.*) were caused to kill. To kill one's self. To cause to kill. To be caused to kill. We were caused to kill. Thou (*m.* and *f.*) killedst thyself. He caused to kill.

We separated the silver from the gold. He separated the darkness from the light. Thou didst separate Israel from all the nations which are in all the earth. I was made king. Thou wast made king. Is it a little (thing) to be made king? A little bread. A little flesh. A little gold. A little silver. They cut off the nations. The nations were cut off. Bread was cut off from the house. Bread and oil were cut off. We were cut off. She cut off man and beast from the land. They caused the kingdom to cease. He made the kingdom small. We made small. Whom did she destroy? What did she destroy? Thou (*m.* and *f.*) didst purify thyself. I did not purify myself. She purified herself. Ye (*m.* and *f.*) purified yourselves. They brought the water near to the king David and he poured it out before Jehovah. He consecrated the oil and anointed the tabernacle, the ark and all the vessels. We consecrated all the silver and the gold to Jehovah.

7. KAL FUTURE, IMPERATIVE, AND PARTICIPLES, § 36.

Write the Kal future, imperative and participles of קָטַל, and the futures of קָבַד and שָׁכַל.

Translate:—

Thou (*m.* and *f.*) wilt kill. We shall kill. I shall kill. He will kill. They (*m.* and *f.*) will kill. She will kill. Ye (*m.* and *f.*) will kill. Kill ye (*m.* and *f.*). Killed. Killing. Kill thou (*m.* and *f.*).

Thou wilt rule over us. He will rule over them. The stars shall rule over the night. The sea shall not rule over the earth. Rule thou over the nations. He is ruling. She is ruling. We are ruling. Ye shall rest in the Sabbath. Rest ye (*m.* and *f.*) with me in the house. Keep thou (*m.*) this beast. Keep thou (*f.*) that bread. Who is keeping the silver? Jehovah is keeping Israel. Jehovah, who is keeping Israel, will also keep us. God shall keep thee in the day and in the night. We shall dwell in heaven. Shut (*m. pl.*) the door. I shall shut the gate. She is shutting the house. The virgins are dwelling in the house. The wild beast is dwelling in the field. He will subdue all the nations which are under heaven. Thou shalt be clothed with majesty and splendor. I will keep what I have spoken.

8. NIPHAL, PIEL, AND PUAL FUTURES, ETC., § 37

Write the future, imperative, and participle of the Niphal, Piel, and Pual of נָחַל.

Translate:—

We shall be massacred. Ye (*m.* and *f.*) will massacre. She will massacre. I shall be killed. He will be killed. Thou (*m.* and *f.*) wilt massacre. They (*m.* and *f.*) will be massacred. Be thou (*m.* and *f.*) killed. Massacre ye (*m.* and *f.*). Killed. Massacred. Massacring.

Ye will be separated from us. They will be shut in the house until the morning. All the people will be

sanctified. The company will be sanctified. These virgins will be sanctified. Those nations will be sanctified. We shall be sanctified. Ye (*m.* and *f.*) will be sanctified. Thou (*m.* and *f.*) wilt be sanctified. I shall be sanctified. Jehovah will be honored. Be ye honored. I will honor them who honor me (lit. the [ones] honoring me). I will sanctify the priests. He will sanctify them. They will sanctify us. It belongs to the priests to honor this house. It is not for me to honor him. They will speak to thee. To whom will ye speak? God is speaking to us from heaven. Wilt thou speak to me? Speak ye to them. I will take heed that I do not speak evil. Will the gate be shut? Will they be shut up in Jericho?

9. HIPHIL, HOPHAL, AND HITHPAEL FUTURES, ETC., § 38.

Write the future, imperative, and participle of the Hiphil, Hophal, and Hithpael of **קָטַל**.

Translate:—

Ye (*m.* and *f.*) will be caused to kill. We shall kill ourselves. Kill thyself (*m.* and *f.*). Causing to kill. Thou (*m.* and *f.*) wilt cause to kill. Cause ye (*m.* and *f.*) to kill. They (*m.* and *f.*) will kill themselves. I shall be caused to kill. Killing one's self. Caused to kill. He will be caused to kill. She will cause to kill.

I withheld the rain from you. I shall cause it to rain upon this field and I shall not cause it to rain upon that field. Thou wilt clothe them with (lit. cause them to put on) splendor and majesty. He will clothe the heavens with darkness. Clothe (2 m. s.) all the nations with joy and gladness. He will be made king and will

be honored in all the land. Ye will be caused to reign. We shall be caused to reign. Thou wilt be caused to reign. What shall I offer to God? Shall all the remnant be cut off? Joy shall be cut off from Israel. All these nations shall be cut off. Shall we cause the work to cease? Who shall separate us from him? What shall separate him from us? I am separating between good and evil. He shall cause them to dwell in the land.

10. PARAGOGIC AND APOCOPATED FUTURE AND IMPERATIVE AND VAV CONVERSIVE, §§ 40, 41.

DIRECTION 3. In narrating the past, the first verb is commonly to be put in the preterite and the succeeding verbs in the future with Vav Conversive, provided the verb stands at the beginning of the clause. If, however, any verb of the series is for any reason removed from the beginning of its clause and so separated from the conjunction, it must be put in the preterite, § 79. 2.

4. In a paragraph relating to the future, the first verb is commonly to be put in the future or imperative, as the case may be, and the succeeding verbs in the preterite with Vav Conversive, provided they stand at the beginning of their own clause. But if any verb of the series is separated from the conjunction by an intervening word, it must be put in the future.

5. A negative imperative must be translated by **לֹא** with the future, the apocopated form being used if one exists, § 78. 8.

Translate into Hebrew:—

He anointed me and caused me to reign instead of David. They drove out the nations and subdued the

land and dwelt in it. Thou wilt gather them from all the nations, and cause them to dwell in this land, and thou wilt reign over Israel forever (lit. to eternity). Ye shall keep the commandment and be separated from the nations and be consecrated to me, and ye shall be great from sea unto sea. Cleave thou unto me and thou shalt keep the covenant which I have made (lit. cut) with thee and thou shalt honor me. Ye shall not forget. Forget not ye what I have spoken to you. Take heed that ye forget not the Sabbath to rest in it from all work. Wilt thou not withhold me from evil? Withhold not mercy from me, O Jehovah, and I will keep (parag. fut.) this commandment. Cut them not off. We gave them bread and made (lit. cut) a covenant with them. Pray reign over this people. Shut the door. Pray, shut the door. Thou wilt not shut the door. Do not shut the door. We will shut. Let us shut.

11. PRETERITES OF PERFECT VERBS WITH SUFFIXES, § 42.

a. Third person masc. and fem. sing. of the Kal Preterite.

Write the 3 *m.* and *f.* sing. of the Kal preterite of **כָּתַב** with suffixes, adding to each form its proper signification.

Translate :—

He killed them (*m.* and *f.*). He killed him. He killed us. He killed thee (*m.* and *f.*) He killed me. He killed you (*m.* and *f.*). He killed her.

She killed us. She killed you (*m.* and *f.*). She killed me. She killed her. She killed them (*m.* and *f.*). She killed him. She killed thee (*m.* and *f.*).

b. The rest of the Kal Preterite.

Write the remaining parts of the Kal preterite of **הָרַג** with suffixes.

Translate :—

They killed you (*m.* and *f.*). Ye killed them (*m.* and *f.*). I killed her. Thou (*m.*) killedst me. I killed thee (*m.* and *f.*). We killed him. They killed me. They killed her. Ye killed us. Thou (*f.*) killedst him. We killed you. Thou (*m.*) killedst her. Thou (*f.*) killedst her. Thou (*m.*) killedst him. Thou (*f.*) killedst me. He kept you (*m.* and *f.*). She kept him. Ye kept us. Thou (*m.*) didst keep her. Thou (*f.*) didst keep me. She kept you (*m.* and *f.*). We kept them (*m.* and *f.*). They kept us. I kept thee (*m.* and *f.*).

He anointed him. He anointed me. Thou (*m.*) didst anoint us. Thou didst anoint them. They sent thee (*m.* and *f.*). She sent her. Ye sent him. We sent you (*m.* and *f.*). She forgot me. Thou (*f.*) didst forget her. We forgot her. I forgot him. He washed them (*m.* and *f.*). I washed you (*m.* and *f.*).

c. The Piel and Hiphil Preterites.

Write the different persons of the Piel or Hiphil preterite of **הָרַג** with suffixes.

Translate, noting the fact when the Hebrew is ambiguous:

He massacred them (*m.* and *f.*). We massacred you (*m.* and *f.*). She massacred us. Ye massacred us. Ye massacred them (*m.* and *f.*). They massacred us. They massacred you (*m.* and *f.*). Thou (*m.* and *f.*) didst massacre us. He massacred you.

They caused me to kill. He caused you (*m.* and *f.*) to kill. She caused to kill them (*m.* and *f.*). They caused to kill her. She caused thee (*m.* and *f.*) to kill

Ye caused me to kill. Ye caused to kill him. I caused thee (*m.* and *f.*) to kill. I caused to kill them (*m.* and *f.*). Thou (*m.* and *f.*) didst cause to kill her. Thou (*m.* and *f.*) didst cause us to kill. We caused to kill him. We caused you to kill.

He made me great. He made us great. He made them (*m.* and *f.*) great. He honored you (*m.* and *f.*). He honored him. He honored her. He bereaved thee (*m.* and *f.*). Ye gathered them (*m.* and *f.*). She gathered us. We honored her. Thou (*m.* and *f.*) didst honor him. She honored him. She honored her. I gathered you (*m.* and *f.*). They honored me.

They caused him to reign over Israel. Ye caused me to put on the garments. He caused Eleazar to put them on. A wild beast overtook him in the field. Thou hast caused us to dwell in this place. I have cut them off because they did not honor me. Thou hast separated them from all the nations which are upon the earth. Ye brought him near to the tabernacle. The sword has bereaved her, and she has neither father nor daughter nor brother (lit. to her is not father and not daughter and not brother).

12. FUTURES, ETC., OF PERFECT VERBS WITH SUFFIXES, § 42.

α. Kal Future.

Write the different persons of the Kal future of קָטַל with suffixes.

Translate:—

He will kill us. She will kill us. I shall kill you (*m.* and *f.*). Thou wilt kill her. We shall kill him. She will kill them. They will kill her. Ye (*m.*) will kill her. Thou (*f.*) wilt kill her. Thou (*f.*) wilt kill me

Ye (*m.*) will kill them. They will kill you (*m.* and *f.*). Thou (*f.*) wilt kill us. She will kill thee (*m.* and *f.*).

Jehovah will keep us from all evil. Thou (*m.*) wilt keep them (*m.* and *f.*). They (*m.* and *f.*) will remember me. I shall remember them. Who will remember him? Will he remember her? Will she not remember you (*m.* and *f.*)? I do not know (*pret.*) him and how shall I remember him? We shall remember thee (*m.* and *f.*) and not forget thee. This is the house; wilt thou (*m.* and *f.*) remember it? This is the commandment; will they keep it? Whose are these garments? I shall put them on. Behold this babe! will the mother forget it? (The) Lord will surely (*abs. infin.*) remember you. Thou (*m.* and *f.*) wilt not forget me. Do not thou (*m.* and *f.*) forget me.

b. Piel and Hiphil Futures.

Write the different persons of the Piel or Hiphil future of קָטַל with suffixes:

Translate:—

She will massacre them (*m.* and *f.*). Will ye (*m.* and *f.*) massacre us? He will massacre you (*m.* and *f.*). He will cause thee (*m.* and *f.*) to kill me. He will cause to kill thee. Thou (*m.* and *f.*) wilt cause her to kill us. I will cause him to kill them. They (*m.* and *f.*) will cause me to kill.

Thou (*m.*) wilt deliver them and they will honor thee. The Lord has remembered us and crowned (future with Vav. Conv.) us with honor and majesty. He will not destroy me. Let him not destroy me. Jehovah, who is dwelling in Zion, will sanctify the people and deliver them (Heb. sing. suf. referring to *people*) from all evil

and cause them to dwell in this place forever. I will cause thee to put on sackcloth, and will cause joy and gladness to cease and will utterly (*abs. infin.*) cut thee off. Thou wilt gather us and make us great. We will separate her from the assembly. All the virgins shall honor her.

c. Infinitive and Imperative.

Write the Kal infinitive of קָטַל with suffixes and give the different significations of each form.

Translate, noting the fact when the Hebrew is ambiguous and giving the alternate significations:—

To kill you (*m.* and *f.*). To kill them (*m.* and *f.*). To kill her. To kill him. Kill (*m. s.* and *pl.*) her. Kill (*m. s.* and *pl.*) him. My killing. To kill me. Our killing. His being killed. Massacre (*m. s.* and *pl.*) them. To massacre you (*m.* and *f.*). His massacring us. Your being massacred. Cause (*m. s.* and *pl.*) him to kill the woman. My causing you to kill. Her causing to kill them. To cause him to kill me. To cause me to kill him. To cause to kill thee (*m.* and *f.*). Their being caused to kill her.

To keep me. To keep him. To keep thee (*m.* and *f.*). To keep us. To keep them (*m.* and *f.*). Keep (*m. s.* and *pl.*) them. My keeping the commandment. Remember (*m. s.* and *pl.*) me. Here am I (Heb. הֵנִי, behold me), send me. Hear us. Deliver (*m. s.*) us. Crown (*m. s.* and *pl.*) him. To honor her. He has sworn to (use the prep.) gather us and to cause us to reign with him. Honor him and he will not forget to honor thee. Sanctify us and bring us near to thee. Gather the priests to the sanctuary; honor them before all the people; clothe them with (Heb. cause them to put on) salvation.

13. GENDER AND NUMBER OF NOUNS, §§ 43-45.

Translate :—

A great war. The great war. It is a great war (Heb. the war is great). This war. This great war. This great and evil war. Great wars. The great wars. These great wars. These great and evil wars. These wars are great and evil. Wars are great evils. He uttered (Heb. cried) a great cry. I will make (Heb. cut) a new covenant with them. New garments. These garments are new. There are the new garments. He caused me to put on these new garments. He rent the new garment which was upon him. A great kingdom. He shall reign over all these great kingdoms. Many wells. Large rocks. An evil beast. Good commandments. Many and great nations. Large figs. These large figs. These figs are large. The large figs are very large. These figs are larger than those figs. Those figs are better than these. War is worse than (Heb. evil from) famine.

14. THE CONSTRUCT STATE, §§ 46, 47.

DIRECTION 6. Observe that where a short vowel is inserted in the construct plural agreeably to § 47. 5, the first syllable is intermediate and a following aspirate will not take Daghash-lene, § 9. *a*.

Translate :

A house of a king. The house of the king. In the king's house are vessels of gold and vessels of silver. The vessels of silver are more than the vessels of gold. The vessels of gold are smaller than the vessels of silver. The priests of Jehovah burned incense upon the golden altar (Heb. the altar of gold). Who will shut the doors

of the house? The rivers of the garden. The waters of the sea. The cattle of the earth, the beast of the field, and the fowl of heaven. This is the sign of the covenant which I have made with you. The mercy of Jehovah is from eternity and to eternity. The blessing of Jehovah, the God of all the earth. The kings of the nations. The stones of the field. The gates of the city. The field of Edom. The stars of the morning. Will ye not keep the commandment of the king? The good commandments of God. The great day of Jehovah. Aaron and Eleazar offered them upon the altar.

15. NOUNS WITH SUFFIXES, § 49.

DIRECTION 7. Nouns having suffixes are definite and require attributive adjectives joined to them to take the article, §§ 69, 70.

Write the nouns דָּבָר *word* and נֶפֶשׁ *soul* in both numbers with the suffixes in their order, adding to each form its signification.

Translate:—

Thou shalt hear my voice in the morning. He put (Heb. gave) the ark of God in its place. His mercy is to eternity. She caused him to put on his new garments. He will subdue the nations under us. Thou wilt subdue them under our feet. I will clothe her priests with (Heb. cause her priests to put on) salvation. My priests shall be clothed with righteousness. Ye shall keep my Sabbaths. I have kept thy commandment. Hear my cry. She will wash her head, her hands, and her feet. He anointed my head with (בַּיִשָּׁר) oil. The nations and their kings. His holy tabernacle (Heb. the tabernacle of

his holiness). My righteous God (Heb. God of my righteousness). He will not forget his covenant. His voice is breaking in pieces rocks. My foot. My feet. His foot. His feet. Their feet. He has given salvation to his king. Ye are dwelling in your house. This is my field. Thy field is larger than our field.

16. PE GUTTURAL VERBS, § 53.

The intransitive verb עָמַד *to stand* does not in strictness admit of a passive, and accordingly never occurs in the Niphal. That species, as found in the paradigm, may in these exercises be rendered as though 'stand' had its transitive sense, *he was stood*, etc.

Write the paradigm of עָמַד *to stand*, the Kal future of אָכַל *to eat*, and the Kal future and imperative of חָזַק *to be strong*.

Translate:—

Ye (*m. and f.*) stood. We shall stand. They (*m. and f.*) will stand. Thou (*m. and f.*) wilt stand. Stand thou (*m. and f.*) I shall stand. To be stood. I was stood. She was stood. Ye (*m. and f.*) will be stood. Be ye (*m. and f.*) stood. He shall be stood. We shall cause to stand. Thou shalt be caused to stand. Thou (*m. and f.*) wast caused to stand. They were caused to stand. They caused to stand. Caused to stand. Causing to stand. I shall eat. Ye (*m. and f.*) will be strong. Be thou (*m. and f.*) strong. She will eat.

The curse was turned to a blessing. I shall turn day to night. Turn (thou) these stones to bread. Darkness shall be turned to light. I shall cause them to eat bread. He caused his people to eat manna. Have ye not eaten? What have you (Heb. *is to you*) to eat? There is no bread to eat. It shall not be eaten. The priests shall

eat it Eat no bread in this place. Ye shall not eat from this tree. Ye have forsaken me and I will forsake you. Will ye forsake me? Thou shalt serve him and he will not forsake thee. Serve Jehovah with all thy heart and with all thy soul. All the nations shall serve him. Who is Jehovah that I shall serve him? It shall be said to you, Ye are my people and I am your God. The words of Jehovah were verified. He is a living God and an everlasting king (Heb. king of eternity). He is king of kings.

17. AYIN GUTTURAL VERBS, § 54.

The verb **בָּשַׁף** has in Kal and Niphal the sense of *redeeming*, in Piel, Pual, and Hithpael that of *polluting*.

Write the paradigm of **בָּשַׁף**.

Translate:

He will redeem. Thou (*m.* and *f.*) wilt redeem. Redeem ye (*m.* and *f.*) They redeemed. She was redeemed. Be thou (*m.* and *f.*) redeemed. They (*m.* and *f.*) will be redeemed. We polluted ourselves. Polluted. Polluting. Thou (*m.* and *f.*) pollutedst. Ye (*m.* and *f.*) were polluted. She polluted. Pollute ye (*m.* and *f.*). Pollute thyself (*m.* and *f.*). We shall be polluted. They (*m.* and *f.*) will pollute. Ye (*m.* and *f.*) will pollute yourselves. I shall pollute.

I will bless him with all my heart. God will bless us. He has blessed us. Bless ye (*m.*) Jehovah. Bless Jehovah, ye virgins of Israel. He went to bless his house. His seed shall be blessed in the earth. He will bless thee and thy seed after thee. Ye shall be blessed in him I cried unto thee in the night and thou heardest my voice; We will cry with a loud (Heb. great) voice to him that

sitteth (Heb. to the [one] sitting) in the heavens. Cry not to me; cry unto the gods whom ye have served. Wash ye your hands and your feet. Wash thou me and I shall be clean. Cleanse your hearts and not (בָּ) your garments. I will cleanse you from all evil. Forsake evil and serve me. He drove out the nations from before us and we dwelt in their land. Thou hast redeemed us The God of Israel is thy Redeemer.

18. LAMEDH GUTTURAL VERBS, § 55.

Write the paradigm of שִׁלַּח *to send*.

The Piel of this verb may be rendered for the sake of distinction *to send away*.

Translate:—

To send. To send away. To be sent. To send one's self. To cause to send. Thou (*m.* and *f.*) didst send. We shall be sent. I shall send myself. Cause thou (*m.* and *f.*) to send. He will send away. Thou (*m.* and *f.*) wast sent. Ye (*m.* and *f.*) will cause to send. Sending. Sent. Causing to send. He will cause to send. She will be sent. Thou (*m.* and *f.*) wilt send thyself. They (*m.* and *f.*) will send. Send ye (*m.* and *f.*).

He will sow his field. It is time to sow thy seed. Sow good seed in thy field. Bad seed which should (Heb. shall) not be sown. These fields shall be sown to-day. The sower (*part.*) went to sow; and in his sowing (*inf.*) these fell on the way and the fowls of heaven ate them; these fell on the rock and these on good ground. The field is the whole earth; the seed is the word of God; the sower is the Son of man and his servants whom he has sent in his name. Didst thou (*m.*) not sow good seed in thy field? Didst thou (*f.*) hear what he said to thee? It is good to hear thy voice. She will be heard. To be heard. He will open the house. The heavens were

opened and a voice was heard, This is my Son, hear him. Who shall open the eyes of the blind? The deaf shall hear. His clothes (were) rent (*Kal pass. part.*) and ashes upon his head. Forget not his commandments. Thou shalt not be forgotten. He will not withhold any (כֵּן) good from us.

19. PE NUN VERBS, § 56.

The *Kal* and *Niphal* of פָּנָה, though given in full in the paradigm, are each but partially in use, and as they are identical in signification they are made to supplement each other. The *Niphal* is found only in the preterite and participle; the *Kal* in the infinitive, future, and imperative.

Write the paradigm of פָּנָה *to approach* and the *Kal* of נָתַן *to give*.

Translate :—

Approach thou (*m. and f.*). She will approach. They (*m. and f.*) will approach. Approaching. To approach. We approached. Ye (*m. and f.*) approached. I approached. I shall approach. I shall be caused to approach. Thou (*m. and f.*) causedst to approach. Cause ye (*m. and f.*) to approach. Thou (*m. and f.*) wilt cause to approach. He will be caused to approach. Caused to approach. To cause to approach. To give. Ye (*m. and f.*) gave. Thou (*m. and f.*) gavest. We gave. We shall give. Give thou (*m. and f.*).

Give (*imp. with He parag.*) (to) me thy field. I will give (to) thee instead of it a field better than it. Ask from me and I will give thee the nations. He will give me a new heart. Ye gave me bread and I ate. Thou gavest this land to him and to his seed forever. He sware to give us this good land. Thou wilt give rain upon the earth. He will give them into our hand. He

said, Give me thy hand; and he gave him his hand. What will ye give me? I know (*pret.*) that he will not suffer (Heb. give) you to go. I shall take a little honey. Take half of the blood and put (Heb. give) it upon the altar. I have (see Direction 1, Lesson 2) no silver and gold; I shall give thee all that I have. Tell me, I pray thee, what he said to thee; withhold not a word from me. And he told her all that was in his heart. They did not tell us the half. It was told to the king and to his servants.

20. AYIN DOUBLED VERBS, § 57.

Write the paradigm of סָבַב *to surround*, and the Piel of סָבַב *to excite*.

Translate :—

He surrounded. We surrounded. They surrounded. Ye (*m. and f.*) surrounded. Thou (*m. and f.*) didst surround. She surrounded. I surrounded. I was surrounded. He was surrounded. Ye (*m. and f.*) were surrounded. She was surrounded. They were surrounded. Thou (*m. and f.*) wast surrounded. We were surrounded. We shall be surrounded. We shall surround. Thou (*m. and f.*) wilt be surrounded. They (*m. and f.*) will be surrounded. Ye (*m. and f.*) will surround. I shall surround. Surround ye (*m. and f.*). Be thou (*m. and f.*) surrounded. Surrounded. Surrounding. To surround. To be surrounded.

They surrounded entirely. We shall surround entirely. Surround ye (*m. and f.*) entirely. I caused to surround. She caused to surround. She was caused to surround. Ye (*m. and f.*) caused to surround. He caused to surround. We caused to surround. They were caused to

surround. They caused to surround. Cause thou (*m.* and *f.*) to surround. I shall cause to surround. They (*m.*) shall be caused to surround. Causing to surround. Cause ye (*m.* and *f.*) to surround. Ye (*m.* and *f.*) shall cause to surround. Surrounding one's self. We excited. They (*m.* and *f.*) shall excite.

I have begun to give you this land. Thou hast begun to speak to him. Begin to-day. The famine began this year. In those days (§ 50) Jehovah began to send into Judah the king of Edom. She began to ask. We began to demolish the statues and the pillars. They began. They (*m.* and *f.*) will begin. They rolled the stone from upon the mouth of the well. The stone is very great; who shall roll it for us? He is rolling himself upon the ground. I shall curse thy blessings. He began to curse and to say, I know (*prct.*) not the man. Curse ye bitterly (*abs. infin.*) the city and its inhabitants (Heb. the [ones] inhabiting it). Cursed is the man, who shall eat bread this day. Cursed is the man, who will not hearken to the words of this covenant. I took thee to curse them and lo! thou hast blessed them. Thou shalt not bless them and thou shalt not curse them.

21. PE YODH VERBS, § 58.

Write the paradigm of יָשַׁב *to dwell*, and the Kal of יָבֵשׁ *to be dry*.

Translate:—

To dwell. Dwell thou (*m.* and *f.*). He will dwell. Ye (*m.* and *f.*) will dwell. I shall dwell. Thou (*m.* and *f.*) wilt be dwelt (in). She was dwelt in. Be thou (*m.* and *f.*) dwelt in. Causing to dwell. They were caused to dwell. They caused to dwell. She caused to

dwell. We were caused to dwell. Ye (*m.* and *f.*) were caused to dwell. Cause ye (*m.* and *f.*) to dwell. She will be caused to dwell. I shall cause to dwell. Thou (*m.* and *f.*) shalt be dry. Be ye (*m.* and *f.*) dry. To be dry.

Hast thou known? Will he know? Wilt thou let me know or not? Will he go? Let me know whether he will go or not. They will go to-day. Hast thou remembered the commandments of Jehovah? Wilt thou keep them or not? He knows (*pret.*) whether thou wilt keep them. Thou knowest whether he will keep them or not. Wilt thou bless him or curse him? Who shall dwell in thy holy place (Heb. place of thy holiness)? Art thou my son or not? Tell (*He parag.*) me, I pray thee, whether thou art my son? Tell me whether thou art my son or not. Will the tree stand or fall? He caused us to go in the wilderness, where¹ we wearied him and did not walk in his ways. Where did we weary him? If Jehovah be (the) God, go after him; and if Baal, serve him. Whither thou wilt go, I shall go. This is the man to whom ye shall go. To whom shall we go? thou hast the words of life. If ye will serve me with all your heart, then (*Vav with pret. Rem. 37*) will I cause you to dwell in this land forever.

¹ Observe in this and the following sentences the distinction between the relative and the interrogative.

22. AYIN VAV AND AYIN YODH VERBS, § 59.

Write the paradigm of קים *to rise* and the Kal of ריב *to contend*.

Translate:—

Ye (*m.* and *f.*) rose. He rose. They rose. We rose. She rose. They (*m.* and *f.*) will rise. Rise thou (*m.*

and *f.*). We shall rise. He will rise. Rise ye (*m.* and *f.*). To rise. Rising. Risen. To be risen. Ye (*m.* and *f.*) will be risen. I shall be risen. Thou (*m.* and *f.*) wilt be risen. She was risen. We were risen. I was risen. Thou (*m.* and *f.*) wast risen. He was risen. Ye (*m.* and *f.*) were risen. They were risen. He will be risen. He raised. We shall raise. He will be raised. He was raised. Raising. Raised.

I caused to rise. Ye (*m.* and *f.*) caused to rise. She caused to rise. He caused to rise. They caused to rise. Thou (*m.* and *f.*) didst cause to rise. They (*m.* and *f.*) will cause to rise. Thou (*m.* and *f.*) wilt cause to rise. Cause ye (*m.* and *f.*) to rise. We shall cause to rise. Cause thou (*m.* and *f.*) to rise. Causing to rise. I shall be caused to rise. They were caused to rise. Raise thyself (*m.* and *f.*). She raised herself. Thou (*m.* and *f.*) didst contend. I contended. He contended. She will contend. Contend thou (*m.* and *f.*). Contending.

He came to his house. They came to him and ate bread with him. Whence hast thou come? Whence are ye coming? Whither didst thou go? Whither art thou going? Wilt thou come to me to-night? Come and lodge with me. Bring thy father and thy mother with thee. We came to the well and there was no water in it. Bring [ye] my tunic. Gold and silver shall be brought. They brought to him gold and incense. She shall return to her former state. Return from your evil ways and serve Jehovah. We are from dust and shall return to dust. The virgins will return bringing water from the well. Bring back the silver which ye have taken from me. They brought him back to the city in joy and gladness. They shall be brought back to this land. He shall die. We shall die. They put him to death. He was put to death. She shall be put to death.

23. LAMEDH ALEPH VERBS, § 60.

Write the paradigm of **נִצַּח** to find.

Translate:—

Ye (*m.* and *f.*) found. We were found. Thou (*m.* and *f.*) didst find out. They caused to find. I found myself. He was found. To cause to find. To be found. Finding one's self. They (*m.* and *f.*) will cause to find. Ye (*m.* and *f.*) will find. She will be found. He will find. Ye (*m.* and *f.*) will find out. Find ye (*m.* and *f.*). Cause ye (*m.* and *f.*) to find. Ye were found.

I shall call to him and he will hear my voice. They called the name of the city Ur of the Chaldees. Call ye this young man. Call to me in the day of evil; I will deliver thee. Thy name shall not be called Naomi; thou shalt be called (Heb. to thee shall be called) Mara. Jehovah brought you out from that land. I shall bring you out from all the lands in which ye are and will give you this good land which I swear to your fathers. He created the earth and the sea; and the heavens are the work of his hands. My hands have created all these. Thou didst create man and beast upon the earth. Bring us out from all evil. Fill the vessels large and small with water. Thou hast filled the earth with thy mercy. The house was full of men and women. He caused it to rain upon the earth and filled our hearts with food and gladness.

24. LAMEDH HE VERBS, § 61.

Write the paradigm of **נִלְוָה**.

Translate:—

They revealed. We revealed. She revealed. I 16

vealed. Thou (*m.* and *f.*) wast revealed. He was revealed. I was revealed. Ye (*m.* and *f.*) uncovered. They uncovered. He was uncovered. We were uncovered. She was exiled. Thou (*m.* and *f.*) wast exiled. Thou (*m.* and *f.*) didst exile. They exiled. I uncovered myself. To exile. To uncover. To be revealed. To reveal. Thou (*m.* and *f.*) wilt be revealed. I shall reveal. He will uncover. We shall be uncovered. They (*m.* and *f.*) will exile. She shall be exiled. Be ye (*m.* and *f.*) revealed. Uncover thyself (*m.* and *f.*). Revealing.

The house was built in the city. My father built it. He began to build it and my brother finished it. I have finished the work which thou gavest me to do. Who will build an altar in this place to Jehovah? They built a dwelling for him in Jerusalem. All the nations shall go up to Jerusalem to serve Jehovah. To go up and to go down. They offered burnt-offerings upon the altar. I did as Jehovah commanded me. Bring him up to me in the bed. And it came to pass (Heb. it was) as he finished to offer the burnt-offering that (Heb. and) fire fell from heaven. They made for him a throne of gold. Solomon built him a house. Wilt thou dwell in this house which has been built for thy name? He went up into heaven. He shall descend a second time from heaven. Jehovah appeared to Solomon in Gibeon.

25. NUMERALS, § 65.

DIRECTION 8. The preposition *of* following a cardinal number must be expressed by מִן, thus הַמִּשָּׁה מִן הַסּוּסִים *five of the horses*, not הַמִּשָּׁה הַסּוּסִים which would mean *the five horses*; שִׁבְעָה מֵהֶם *seven of them*, not שִׁבְעָתָם which would mean *they seven*.

9. In compound numbers insert the conjunction *and* between the different denominations, which may proceed either from the higher to the lower or the reverse; thus for *sixty-five* write either *sixty and five* or *five and sixty*.

Write the masculine absolute of the cardinals from one to ten in their order. Write the present date, year, month, and day.

Translate, noting each case in which different forms may be used, or in which the order of the words may be varied:—

Four heads. Ten seas. Twelve nations. Thirty of the Philistines. Fifty days. A hundred men. Six nights. Eight shekels. Three years. The seven stars. Seven of the stars. Seven stars. These seven stars. Twenty rocks. Eleven women. Nine kings. Two vessels. Nine virgins. Five stones. Twenty-four priests. Sixty houses. Sixteen months. Eighty queens. Six hundred years. Three hundred and sixty-five days. In the fifth year of (Heb. to) king Solomon, in the tenth month, in the second day of the month. In the twenty-first of the eighth month. In the third of this month. The third [part] of the month. The fourth [part] of the year. The eighth [part] of the shekel. The eighth shekel. Eight of the shekels. He is eight years old. She is nineteen years old. All the days of Adam were nine hundred years and thirty years and he died.

26. TO ACCOMPANY GEN. 1:1.

Heaven. Earth. In heaven. In earth. The heaven. The earth. In the heaven and in the earth. Beginning In [the] beginning. He created. God created. I created. In [the] beginning thou createdst the earth and the heaven. Creating. God the creator of (lit. the

[one] creating) the heaven. He will create. Thou wilt create. I shall create an earth and heaven. He was created (Niphal). We were created. Thou wast created. I was created. Ye were created. In [the] beginning were created the heaven and the earth. In [the] beginning was created the earth. [There] will be created an earth. [There] will be created a heaven.

27. GEN. 1 : 2.

Darkness. The darkness. And the darkness. In darkness. In the darkness. And in the darkness. Face. The face. The face of [the] deep. The face of the heaven. He was. I was. We were. Ye were. Thou wast. He will be. I shall be. We shall be. They will be. The earth will be waste and void (desolation and emptiness). Darkness was on the waters and on the face of the earth. Spirit. The Spirit. The Spirit of God brooded over the deep. The Spirit will brood. In the beginning the Spirit [was] brooding over the waters. God created the darkness and the waters. The deep was created. And the waters of the deep were waste and void.

28. GEN. 1 : 3, 4.

He said. They said. And he said (Vav Conv.). And they said. I said. Ye said. We shall say. She will say. We saw. They saw. He saw. And he saw. He will see. God [is] seeing in the light and in the darkness. The waters were seen (Niph.). The earth was seen. The light will be seen. God saw the light. Good light. Light [is] good. The good light. The light [is] good. God is good. God is² (Heb. he, § 67, 2) light¹

He saw that the light was good. God divided between the earth and the heaven. God [is] dividing between the darkness and the light. The waters were divided. They will be divided. I divided. Ye divided. Thou wilt divide. Divide thou.

29. GEN. 1 : 5, 6.

Day and night. The day and the night. In the day and in the night. To the days and to the nights. To divide between days and nights. We shall call. We called. And we called (Vav Conv.). Thou didst call the firmament heaven. I called the darkness night, and the light I called day. The light (Heb. to the light) shall be called day. It was evening. One evening. One morning. One God. One earth. In the midst of the earth. In the midst of the heaven. Between the heaven and the earth (two constructions). God shall say to the waters, Be ye divided. Let there be light. Let there be darkness. God saw the firmament. The firmament [is] good.

30. GEN. 1 : 7, 8.

God made the day and the night. Thou madest the firmament. Thou didst divide the waters. I shall make. He will make. And he made (Vav Conv.). I made the earth and the waters. We were made. The earth was made. The waters were made. I made the heaven which [is] above the earth and the earth which [is] under the heaven, and the waters which [are] under the earth. He divided the day from the night. Light was made in one day, and the firmament was created in a second day. And he called the beginning of the day morning, and the beginning of the night he called evening. A second

morning. The second evening. And it was so. And he did so.

31. GEN. 1 : 9, 10.

They were gathered. Ye were gathered. We were gathered. And they were gathered. Ye shall be gathered. To be gathered. Being gathered. He said to the waters, Be ye gathered unto the seas. The waters which were under the heaven were gathered unto one place, and the waters which were above the heaven were gathered unto a second place. The dry [land] was seen. The sea was seen. See thou the earth and the heaven. He made the waters which are in the sea. They called the dry [land] earth. The collection (gathering together) of waters shall be called sea. The God of heaven made the sea and the dry land. He divided the sea from the dry land. He said and it was [done].

32. GEN. 1 : 11-13.

God said to the earth, Bring forth (either of two verbs) grass. The earth brought forth herb and tree. Grass sprang up. Grass was brought forth. He said to the herb, Produce seed, and it was so. The herb produced seed (according) to its kind. I have sown the seed. Ye have sown. They have sown. In the morning sow thou the seed. The seed was sown in the evening. The herb will produce seed. The tree will yield fruit. A fruit-tree. The fruit-tree (§ 75. 5). The seed of the fruit-tree is in the fruit. To the tree yielding fruit [there] is seed according to its kind. The fruit, whose seed is in it. Seas, in the midst of which are waters. A day in which there is light. A night in which there is darkness.

33. GEN. 1:14-16.

Let there be light. Let there be a light (luminary) One great light. The second small light. Two great lights. The two small lights. Two of (Heb. from) the small lights, which (Heb. to which) they have called stars. The stars will give light in the night. He made one light for the rule of the day. The second light was made for the rule of the night. He divided between lights and lights (Heb. to lights). Thou didst divide between the great lights and the stars. God created the lights and said (Vav. Conv.) to them, Give light upon the earth and divide day from night; and it was so. There shall be signs in the heaven and in the earth. One season. A second day. The third year. Two years and two days. Let there be stars giving light in the night.

34. GEN. 1:17-20.

In the fourth day God made the two great lights and the stars and in the firmament of heaven he set (Heb. gave) them. He set the firmament above the earth and the earth above the sea. I gave. They gave. We gave. Thou gavest. She gave. Giving. To give. He will give. We shall give. Given. Ye will give. One light ruled the day. A second light shall rule the night. Thou [art] ruling the earth and the sea. God saw that the lights [were] good. He made the reptiles (collective) which are in the waters. He divided between the reptile and the fowl. A soul of life. The soul of life. Thou madest the soul of life which is in the fowl and in the reptile. In the morning they flew away.

35. GEN. 1:21-23.

They were fruitful and multiplied (Vav Conv.) and filled the earth and the sea. The waters [are] filling (Piel) the sea. The sea shall be filled. The stars shall fill the heavens. The moving soul of life shall be fruitful and multiply upon the earth. Great monsters. The great monsters. All the great monsters of the sea. The monsters of the sea are great. God created them and he will bless them. He blessed the winged fowl and every soul of life which he had made. He caused the fowl to multiply in the earth and the monsters in the seas. Blessed be God. Bless ye God. Bless God, O my soul. God is blessing (Piel) every morning and every evening.

36. GEN. 1:24-27.

The beast of the earth was made after its kind. Man was created in the likeness of God, and in his image. The earth brought forth cattle and reptile creeping upon the ground. God made lights for the rule of the day and of the night; and the man he created for the rule of the earth. Thou didst make man according to thine image and in thy likeness. Man (Heb. with article) was made in the image of him that created (Heb. the [one] creating) him. Rule thou over the fish of the sea and have dominion over all the earth. Let the fish multiply in the sea. The fowl shall fly over the face of heaven. He made them male and female. Every beast of the earth was made male and female.

37. GEN. 1:28-31.

Subdue ye the earth and fill it and multiply upon it and have dominion over all which is in it. God blessed

all that he had made. He saw that it was very good. He gave to the man the fruit of the earth for food. Thou hast given to us every herb. To the beast of the earth every green herb was given. It will be given. To be given. Give thou. Give ye. See thou what God has made. He made light in one day. In a second day he made the firmament. In a third day the dry [land] was seen and it brought forth herb and trees. In a fourth day he made the great and small lights. In a fifth day birds and fish were made. In a sixth day he made cattle and created man (Heb. with article) in the image of God.

38. GEN. 2:1-5.

The earth was finished. The host of heaven was finished. The earth and the heaven were finished. I have finished my work. Thou hast not finished thy work. We have not yet finished our work. They will finish their work. Your work will be finished and ye will rest. These generations. These are the generations. These are the generations of Adam. These two generations. This day. This seventh day. This is the day which God has blessed. This is the seventh day in which God rested, and which he sanctified. No tree was yet in the ground. The earth had not yet brought forth herb nor (Heb. and) bush. In the fifth day there was no man and beast of the field there was none, for they had not yet been created.

39. GEN. 2:6-10.

This is the earth which God created and made (Heb. [so as] to make). God blessed them and said (Heb. [so as] to say, or with Vav Conv.) to them, Be fruitful

Subdue the earth and rule (Heb. to rule) over it. God caused it to rain and watered the face of the earth. He causes it to rain (fut. § 78, 3) and waters the ground. A mist [is] ascending from the sea and the earth will be watered. We are as the grass, which sprouted in the morning and in the evening shall not be. This is your breath which Jehovah breathed in your nostrils. He placed Adam in the garden which he had planted and in which he had caused to grow every tree good for food. Four rivers. The four rivers. The four heads of the river. The six heads. The two gardens. Three days and three nights. Five mornings and five evenings. One small star.

40. GEN. 2:11-16.

Thou didst form Adam of dust. He made the man (Heb. to) a living soul. A great river is surrounding the land in which there is gold. The name of the garden is Eden. They called the garden Eden. The garden shall be called Eden. In the midst of the garden were two trees; the one was called the tree of life and he called the name of the second the tree of knowing good and evil. The place, where the garden of Eden was, is not known. He went. I went. He will go. We shall go. To go. Going. He took the man. He took him. He took her. He took us. He took you. He took me. He took thee. He will take the tree. Keep the seventh day and (Heb. to) sanctify it.

41. GEN. 2:17-20.

Adam ate of the evil fruit and died. This fruit is good; thou mayest freely eat (Heb. emphatic infin.) of it. He ate it. She ate it. We ate it. Thou shalt eat

it. Ye shall eat it. They shall eat it. Ye ate it. Ye ate of (Heb. from) it. It is not good for Adam to eat of it. He formed him. He formed her. He formed us. Thou formedst us. I formed you. I formed them. I formed him. Thou didst put Adam in the garden to till it. He tilled the ground and kept it. Every beast of the field came to Adam. In the cattle of the field, the beast of the earth, the fish of the sea, and the fowl of heaven there was not found a help the counterpart of Adam. God gave name (Heb. called names) to the day and to the night.

42. GEN. 2:21-25.

Adam slept because a deep sleep from God had fallen upon him (§ 66. 2). A rib was taken and was made (Heb. built) into a woman and she was brought to him. One bone. His bone. His one bone. Two ribs. Her ribs. Her two ribs. One of (Direction 8, Lesson 25) his bones. Two of her ribs. Our three gardens. Three of our gardens. Four of their evenings. Five of your rivers. Six of the heads, into which the river was parted. Two of the men. Two of the women. They two, the man and the woman. Two of them. The woman left her father and her mother and clave to her husband. My mother has forsaken me. My father and my mother will not forsake me. Thou shalt do all that thy father and thy mother shall command thee.

43. GEN. 3:1-5.

The cunning serpent. This tree is the best of all the trees (Heb. collective) in the garden. The man was the greatest of all the men of [the] east. The stars are the

smallest of all the lights in the firmament. The sea is greater than the dry [land]. Dying (emphat. infin.) he shall die. We shall die. I shall die. He died. She died. They died. Dying. He killed (caused to die). They killed. He was put to death. She shall be put to death. He said to the woman, Thou shalt not touch the tree lest thou die. Touch thou this fruit. I touched it and my eyes were opened and I knew good and evil. In the day of thy touching this tree (§ 89. 3) thou and thy wife shall die (§ 86. 1).

44. GEN. 3 : 6-10.

The woman's eyes were opened and she saw. She gave of the fruit to Adam and he saw and ate. A desirable tree. The desirable tree. The tree is desirable. He took of it. She took it. Ye took it. We shall take. They (*f.*) will take. Its fruit was taken and eaten and it opened her eyes. Open thou mine eyes and I shall see. Both her eyes. The eyes of them both. Two of their eyes. Their four eyes. They heard Jehovah walking¹. She heard the voice of Jehovah [who was²] walking in the midst of the trees. I saw the man eating¹. Where is he? Here he is (Heb. behold him!). Where art thou? Here I am. I heard the tree falling¹. The falling waters. We saw the stars falling from heaven. The woman and her husband hid themselves.

¹ The participle being a predicate will not agree with its subject Jehovah in definiteness, and hence must not receive the article, Remark 23, Lesson 13.

² See Remark 8, Lesson 7.

45. GEN. 3 : 11-15.

Who commanded thee not to do this evil [thing] *fem.*? Not to hear. Not to see. Not to walk in the garden.

I shall command the stars not to give light in the night. Who did this? Didst thou see the woman who ate (Heb. the [one] eating) this fruit? Did the serpent deceive the woman? Eat ye of it and bless Jehovah. I shall not eat the fruit which he has commanded me not to eat. What is this, the woman has done? What are these? Who are these? The serpent is the most accursed of all cattle. Thy mother is the most blessed of all women. Thou art the greatest of all men. I told him. It was told to me. The serpent bruised his heel (Heb. him [as to] heel). He shall bruise the serpent's head.

46. GEN. 3:16-19.

I shall bless them that bless (Heb. blessing) thee, and curse them that curse (Heb. cursing) thee, and all the earth shall be blessed in thee. The woman heard the voice of the serpent. The woman hearkened to the voice of the serpent. The man hearkened to the voice of his wife, and ate the fruit of which God had commanded him not to eat. The woman bare three sons. Sons were born to him. They shall be born. I was born. We were born. These are the names of the sons of Adam. Whose son art thou? Return to dust (ye) sons of man. We returned. Have they returned? Will they (f.) return? He brought them back (caused them to return). They shall be brought back to the garden of the Lord.

47. GEN. 3:20-24.

Adam called (Heb. to) the woman Eve. The woman was called Eve. The woman's name was Eve. God called his name Adam, and said, Because from the ground I have taken him. Did he not call the man Adam, accord-

ing to the name of the ground from whence he had taken him? Men have given (Heb. called) names to the stars of heaven. God called the name of the firmament heaven, and gave names to the day and to the night. See thou the ground from whence thou wast taken. Take ye of the food which I have brought for you and eat of it. Coats of skin were made for the man and for the woman and they were clothed. These God gave to them instead of the fig-leaves which they had sewed for themselves. He said to him, Put forth thy hand, and he put it forth. I shall send (Kal) him. I shall send her. He will send us. He will not send them. He has commanded us not to send you. Ye will send me away (Piel). We shall send thee away. I shall drive you out (Piel) from my garden. He will keep me. Thou wilt keep them.



HEBREW-ENGLISH VOCABULARY.

אב n. m. (const. אבי, pl.

אבות) *father*

אבד v. K. (פֹּא) *to perish*. P.

to destroy

אבן n. m. f. *a stone*

אד n. m. *mist, vapor*

אדום n. m. *Edom*

אדון n. m. *lord, master*

אדם n. m. *man*

אדמה n. f. *ground, land*

אדני n. m. *Lord*

אהב or אהב v. K. *to love*

אהל n. m. (אֶהָלִים) *tent*

אהרן n. m. *Aaron*

אור v. K. N. *to shine*. H. *to*

cause to shine, give light

אור n. m. *light*

אור n. *Ur*

אות n. m. f. (וֹת) *sign*

אז adv. *then*

אזן n. f. (אָזְנִים) *ear*

אח n. m. (const. אחי, pl.

אחים) *brother*

אהאב n. m. *Ahab*

אחד adj. *one*

אחות n. f. *sister*

אחר prep. *after*

אי adv. (suf. אי) *where?*

איבה n. f. *enmity*

איה adv. *where?*

איבכה adv. *how?*

אין (const. אין) *nothing*

there is not or was not

אין adv. *where?* only after

מן, מֵאֵין *whence?*

איפה n. f. *ephah*

איש n. m. (אֲנָשִׁים) *man, hus*

band, each

אכל v. K. (פֹּא) *to eat*. H.

to cause to eat

אל adv. *not*

אל n. m. *God*

אל- prep. *to, unto, respecting*

אלה see זה

אלה commonly in the pl.

אלהים n. m. *God*

אלעזר n. m. *Eleazar*

אם n. f. (אִמּוֹת) *mother*

אם conj. *if*, in a disjunctive

question or

אמן v. N. *to be verified, found*

true

אִמָּנָה n. *Amanah*

אִמָּנָה adv. *truly, indeed*

אָמַר v. K. (פִּאֵ) *to say*. N. *"to be said"*

אָנָּה adv. *whither?*

אָנוּשׁ n. m. *man*

אָנִי, אָנֹכִי pron. *I*

אָף n. m. (אַפִּים) *nostril, face*

אָף conj. *also, even*; אָף כִּי *how much more or after a negative how much less*; Gen. iii. 1, *is it even so that?*

אָפֶר n. m. *ashes*

אָרָבָה n. f. *lattice, window*

אַרְבָּעָה num. *four*

אַרְבָּעִים num. *forty*

אָרוֹן n. m. f. *ark*

אָרֶץ n. m. f. (אֶרֶץ) *earth, land*

אָרַר v. K. P. *to curse*. N.

Ho. to be cursed

אַרְרָט n. *Ararat*

אֵשׁ n. m. f. *fire*

אִשָּׁה n. f. (const. אִשָּׁה, pl. נָשִׁים) *woman, wife*

אֲשֶׁר pron. *who, which*; conj. *that, because*; כַּאֲשֶׁר *as*

אִשְׁתָּה n. f. (ים. and וְהָ) *pillar*

אֵת sign of the definite object

אִתּוֹ prep. *with*

אַתָּה m., אַתָּה f. pron. *thou*

בָּ prep. *in, into, at, with*

בְּאֵר n. f. *a well*

בִּגְדֵי n. m. *garment, pl. clothes*

בֵּדָה n. m. *separation*; לְבֵדוֹ *in his separation, i. e. alone*

בָּדַל v. H. *to separate, divide*. N. *to be separated*

בְּדִילָה n. *bdellium*

בְּהִי n. m. *emptiness*

בְּהֵמָה n. f. *beast, cattle*

בֹּא v. K. (fut. יָבוֹא) *to come*.

H. *to cause to come, bring*.

Ho. *to be brought*

בֵּין prep. *between*

בֵּית n. m. (בָּתִּים) *house*

בְּלֹאֵי adv. *not, used with the infinitive*

בֶּן n. m. (בָּנִים) *son*

בָּנָה v. K. *to build*

בְּעִבּוּר prep. *on account of*

בָּעַל n. m. *Baal, lord*

בֹּקֶר n. m. *morning*

בָּרָא v. K. *to create*. N. *to be created*

בָּרָד n. m. *hail*

בְּרִית n. f. *covenant*

בָּרַךְ v. K. P. *to bless*. N. *to be blessed*

בְּרָכָה n. f. *a blessing*

בָּשָׂר n. m. *flesh*

בַּת n. f. (suf. בָּתוֹ, pl. בָּנוֹת) *daughter*

בְּתוּלָה n. f. *virgin*

גָּאַל v. K. *to redeem*. P. *to defile*

גִּבְעוֹן n. *Gibeon*

גָּדוֹל adj. *great, large*

גָּדַל v. K. (fut. a) *to be great.*

P. *to make great*

גוֹי n. m. *nation*

בֶּהֱמוֹן n. m. *belly*

גִּיחוֹן n. *Gihon*

גָּלַל v. K. *to roll*

גַּם conj. *also, even*

גְּמוּלָה n. m. *benefit*

גֶּן n. m. (גַּנִּים) *garden*

גָּרַשׁ v. K. P. *to drive out*

גֶּשֶׁם n. m. *violent rain, shower*

דָּבַק (fut. a) *to cleave, adhere.*

H. *to overtake*

דָּבַר v. P. *to speak*

דָּבָר n. m. *word*

דְּבַשׁ n. m. *honey*

דָּגָה n. f. *fish*

דָּוִד n. m. *David*

דֶּלֶת n. f. (דִּלְתִּים) *door*

דָּם n. m. *blood*

דְּמוּת n. f. *likeness*

דַּמָּשְׁקַי n. *Damascus*

דָּקַק v. K. H. *to crush, pulverize*

דַּרְדָּר n. m. *thistle*

דֶּרֶךְ n. m. f. *way*

דָּשָׂא v. K. *to spring up, said of grass.* H. *to cause etc spring up, bring forth grass*

דֶּשֶׂא n. m. *grass*

הֵי art. *the*

הָ asks a question.

הָדָר n. m. *majesty*

הִיא m. הוּא, הִיא f. pron. *he, she, it, that*

הוֹד n. m. *splendor*

הָיָה v. K. *to be*

הָלַךְ v. K. *to go, walk.* H. *to cause to go, lead.* Hith. *to go for one's self, walk about*

הֵן, הִנֵּה int. (suf. הִנְנִי) *lo! behold!*

הֵנָּה adv. *hither*

הִפָּךְ v. K. *to turn.* N. *to be turned.* Hith. *to turn one's self*

הַר n. m. (pl. הָרִים, const. הָרַי) *mountain*

הַרְיוֹן n. m. *conception*

וְ conj. *and*

זֶה m. זֵאת f. אֵלֶּה, אֵלֶּה pl. pron. *this, these*

זָהָב n. m. *gold*

זֵיתָה n. m. *olive-tree, olive*

זָכַר v. K. *to remember*

זָכָר n. m. *male*

זֵעָה n. f. (זֵעָה) *sweat*

זָעַק v. K. (fut. a) *to cry*

זַעֲקָה n. f. *cry*

זָרַע v. K. *to sow.* H. *to produce seed*

זָרַע n. m. *seed*

הָבֵט v. H. *to hide*. N. Hith.

to hide one's self

הַגֹּרֶת n. f. *apron*

הַדְּקֵל n. *Hiddekel, Tigris*

חָדָשׁ adj. *new*

חֹדֶשׁ n. m. *month*

חַוִּילָה n. *Havilah*

חָזַק v. K. (fut. a) *to be strong*

חַי adj. (חַיָּה) *living, alive*

חַיָּה n. f. (paragog. vowel
(חַיָּהוּ) *life, living thing,*
beast

חָיִי v. K. *to live*

חַיִּים n. m. pl. *life*

חַלּוֹן n. m. f. *window*

הָלַל v. H. *to begin*

הָצִץ v. P. *to deliver*

חָמַד v. K. P. *to desire*. N.
to be desired

חֲמִישִׁי num. *fifth*

חָמָן n. m. *Haman*

חֲמִשִּׁים num. *fifty*

חֶסֶד n. m. *kindness, mercy*

חָסַר v. K. *to be diminished,*
to fail

חֲצִי n. m. (חֲצִי) *half*

חֶרֶב n. f. *sword*

חֵשׁ adj. (חֵשִׁים) *deaf*

חֹשֶׁךְ n. m. *darkness*

טָהוֹר adj. *clean, pure*

טָהַר v. K. *to be clean, pure.*
P. *to purify, cleanse*. N.
to be purified

טוֹב adj. *good*

טָנָה v. P. *to soil, defile*

טָרַם adv. *not yet, before*

יָבֵשׁ v. K. (inf. const. יִבְשֶׁה)
to be dry

יַבֵּשָׁה adj. f. *dry land*

יָגַע v. K. *to be weary*. P. H.
to weary, to cause to toil

יָד n. f. *hand*

יָדַע v. K. *to know*. H. *to*
cause to know, let know

יְהוּדָה n. m. *Judah*

יְהוּדִי n. m. *Jew*

יְהוָה n. m. *Jehovah*

יוֹם n. m. (יָמִים) *day*

יוֹנָה n. f. (יֹם) *dove*

יוֹסֵף n. m. *Joseph*

לָּאָה v. K. *to bear, bring*
forth. N. Pu. *to be born*

לָּאָה see הָלַךְ

יָם n. m. (יָמִים) *sea*

יַעֲקֹב n. m. *Jacob*

יָצָא v. K. *to go out, go*
forth. H. *to cause to go*
forth, bring forth

יָצַק v. K. *to pour*

יָצַר v. K. (fut. יִצְרֶה) *to form*

יָרָא v. K. (fut. יִירָא) *to fear*

יָרַד v. K. *to go down, de*
scend

יְרוּשָׁלַם n. *Jerusalem*

יָרַח n. m. *moon*

יְרִיחוֹ n. *Jericho*

יָרֵק n. m. *greenness*

יָרַשׁ or יָרַשׁ v. K. H. *to drive out*

יִשְׂרָאֵל n. m. *Israel*

יָשַׁב v. K. *to sit, dwell, inhabit*

יָשַׁן v. K. (fut. יִישָׁן) *to sleep*

יְשׁוּעָה n. m. *salvation*

כַּ prep. *according to, as, like*

כָּבֵד K. (fut. a) *to be heavy.*
P. *to honor.* N. *to be honored*

כְּבוֹד n. m. *honor, glory*

כָּבַשׁ v. K. P. *to subdue.* N. *to be subdued*

כֹּה adv. *thus, so*

כֹּהֵן n. m. *priest*

כּוֹכֵב n. m. *star*

כּוּל v. P. (כָּלַל) *to contain*

כוּשׁ n. m. *Cush*

כִּי conj. *for, because, that;*
after a negative but

כֹּל n. m. (suf. כָּלּוּ) *all, every, the whole*

כָּלָא v. K. *to withhold, restrain.* N. *to be restrained*

כָּלָה v. K. *to come to an end.*
P. *to complete, finish.* Pu. *to be finished*

כֵּל n. m. (כֵּלִים) *vessel, article*

כֵּן adv. *so.* כֵּן עַל *therefore*

כַּנֶּף n. f. *wing*

כִּסֵּא n. m. (וֹת) *throne*

כֶּסֶף n. m. *silver*

כַּף n. f. (כַּפַּיִם) *palm of the hand, sole of the foot*

כְּרוּב n. m. *cherub*

כָּרַח v. K. *to cut, cut off, make a covenant.* H. *to cut off.*
Ho. *to be cut off*

כַּשְׁדִּים n. m. pl. *Chaldees*

כַּתְּנֶת n. f. (pl. כַּתְּנוֹת, const
כַּתְּנוֹת) *tunic*

לַ prep. *to, for*

לֹא adv. *not*

לֵב n. m. (לִבְיָת) *heart*

לֵבָב n. m. (וֹת) *heart*

לָבַשׁ or לָבַשׁ v. K. (fut. a) *to put on, wear, be clothed with.* H. *to cause to put on, to clothe*

לָהֶט n. m. *flame*

לֶחֶם n. m. f. *bread*

לַיְלָה n. m. (לַיְלָה § 48. 2, pl. וֹת) *night*

לִין v. K. *to lodge*

לָפָּז see פָּזַר

לָכַד v. K. *to capture*

לָקַח v. K. *to take.* N. Pu. *to be taken*

מְאֹד adv. *very*

מֵאָה num. *hundred*

מְאוֹר n. m. (ים. and וֹת) *light, luminary*

מֵאֲכָל n. m. *food*

- מִדְבָּר n. m. *wilderness*
 מַה pron. *what? whatever;*
 לָמָּה, לְמַה *for what? why?*
 מוֹסֵר n. m. *instruction*
 מוֹעֵד n. m. (יָם. and יוֹם) *season*
 מוֹת v. K. *to die.* Ho. *to be put to death*
 מוֹת n. m. *death*
 מִזְבֵּחַ n. m. (יָם) *altar*
 מִשָּׁה n. f. *bed*
 מְטֵר v. H. *to cause to rain*
 מֵטֶר n. m. *rain*
 מִי pron. *who? whoever*
 מַיִם n. m. pl. *water*
 מִין n. m. *species, kind*
 מָכַר v. K. *to sell*
 מָלֵא v. K. *to fill or be full.* P. *to fill.* N. Pu. *to be filled*
 מְלֵאכָה n. f. (const. מְלַאכָה. suf. מְלַאכְתּוֹ) *work*
 מִלְחָמָה n. f. *war, fighting*
 מָלַךְ v. K. *to reign.* H. *to cause to reign, to make king.* Ho. *to be made king*
 מֶלֶךְ n. m. *king*
 מַלְכָּה n. f. *queen*
 מַלְכוּת n. f. (§ 9. 7) *kingdom*
 מְמַלְכָּה n. f. (const. מִמְלָכָה) *kingdom*
 מְמִשְׁלָה n. f. (const. מִמְשָׁלָה) *dominion, rule*
 מָן n. m. *manna*
 מִן prep. *from, out of;*
 מִקְדָּם ל *on the east of*
- מְנוּחַ n. m. *rest*
 מָנַע v. K. *to withhold, keep back.* N. *to be withheld*
 מְעַט n. *a little*
 מְעַט H. *to make small or few*
 מַעְיָן n. m. (יָם. and יוֹם) *fountain*
 מֵעַל adv. *above*
 מַעְרָה n. f. (const. מְעָרָה) *cave*
 מָצָא v. K. *to find*
 מַצֵּבָה n. f. *statue*
 מִצְוָה n. f. *commandment*
 מַקְוֶה n. m. *gathering together, collection*
 מָקוֹם n. m. f. (יָם) *place*
 מָרָא n. f. *Mara (bitter)*
 מַרְאֵה n. m. *sight, appearance*
 מִרְדְּכַי n. m. *Mordecai*
 מָשַׁח v. K. *to anoint*
 מִשְׁכָּן n. m. *tabernacle, dwelling*
 מָשַׁל v. K. *to rule, with בְּ before its object.* H. *to cause to rule*
 מִשְׁפָּט n. m. *judgment*
 נָא particle of entreaty, *now, pray, I pray thee*
 נָגַד v. H. *to tell.* Ho. *to be told*
 נֶגֶד prep. *before, in the presence of, over against;* נֶגֶד נֶגֶד *corresponding to, a counterpart*

נָגַע v. K. *to touch*, with בָּ before its object

קָבַשׁ v. K. N. *to approach*

נָהָר n. m. (יָם. and יָרֵךְ) *river*

נָחַם v. K. *to rest*. H. (הָנִיחַ or הָנִיחָה) *to cause to rest, put, place*

נֹחַ n. m. *Noah*

נָחָשׁ n. m. *serpent*

נָטַע v. K. *to plant*

נָעֻמִּי n. f. *Naomi (sweet)*

נָעַר n. m. *young man*

נָפַח v. K. *to breathe, blow*

נָפַל v. K. *to fall, fail*

נַפְשׁ n. m. f. (יָם. and יָרֵךְ) *soul, life*

נִקְבָּה n. f. *female*

נָשָׂא v. H. *to deceive*

נָשִׁים see אִשָּׁה

נִשְׁמָה n. f. *breath*

נָחַץ v. P. *to demolish*

נָתַן v. K. *to give, put*. N. Ho. *to be given*

סָבַב v. K. *to surround*

סָגַר v. K. P. *to shut, shut up*. N. Pu. *to be shut*. H. *to cause to shut*

סָכַר v. N. *to be shut, stopped*

סֶלַע n. m. *rock*

סָפַר v. P. *to recount, tell*

עָבַד v. K. *to serve, till*

עָבָד n. m. *servant*

עָבַר v. K. *to pass*. H. *to cause to pass*

עַד prep. *unto, until*

עֲדָה n. f. *company, assembly*

עֵדֶן n. *Eden*

עוֹד adv. *yet, besides*

עוֹלָם n. m. *suckling, babe*

עוֹלָם n. m. *eternity*; לְעוֹלָם forever

עוֹף n. m. *fowl, birds*

עוֹף v. K. P. *to fly*

עוֹר adj. *blind*

עוֹר n. m. (יָרֵךְ) *skin*

עָזַב v. K. *to leave, forsake*

עֲזָר n. m. *help*

עָטַר v. P. *to crown*

עֵי n. (with art.) *Eye*

עֵינַי n. f. (עֵינַיִם) *eye*

עִיר n. f. (עִירִים) *city*

עִירֹם n. m. (עִירְפִּים) *nakedness, naked*

עַל prep. *upon, over, concerning*

עָלָה v. K. *to go up*. H. *to bring up, offer*

עָלָה n. m. *leaf*

עֹלָה n. f. *burnt-offering*

עֵלִי n. m. *Eli*

עוֹלָם see עוֹלָם

עַם n. m. (עַמִּים) *people*

עִם prep. (עִמִּי or עִמָּדִי) *with*

עָמַד v. K. *to stand*

עָפָר n. m. (יָרֵךְ) *dust*

עץ n. m. *tree*, and collectively
trees

עֶצֶב n. m. *pain, sorrow*

עֲצָבוֹן n. m. *pain, sorrow*

עֶצֶם n. f. (ים. and וֹת) *bone*

עָקֵב n. m. (const. עָקֵב, pl.
ים. and וֹת) *heel*

עֶרֶב n. m. f. (וֹת) *evening*

עֹרֵב n. m. *raven*

עָרוֹם adj. (עֲרֹמָה) *naked*

עָרוּם adj. *cunning, subtle*

עֵשֶׁב n. m. (וֹת) *herb*

עָשָׂה v. K. *to do, make, pro-
duce.* N. *to be done, made*

עֵשָׂו n. m. *Esau*

עֶשְׂוֹר n. m. *decade, ten*

עֶשְׂרִי num. *tenth*

עֵת n. m. f. (עֲתִים) *time in the
sense of duration*

עַתָּה adv. *now*

פֶּה n. m. (const. פִּי) *mouth*

פִּישׁוֹן n. *Pison*

פְּלִשְׁתִּים n. m. pl. *the Philistines*

פֶּן conj. *lest, that not*

פָּנִים n. m. pl. *face*; לִפְנֵי or
עֲלֵפָנִי *before, in the pres-
ence of*

פַּעַם n. m. f. *time in the sense
of repetition*

פָּתַח v. K. *to open the eyes.*
N. *to be opened*

פָּרַד v. K. P. H. *to separate,
part.* N. Pu. *to be parted*

פָּרָה v. K. *to be fruitful*

פֶּרִי n. m. *fruit*

פַּרְעֹה n. m. *Pharaoh*

פַּרְפָּר n. *Pharpar*

פָּרָת n. *Euphrates*

פָּשַׁט v. K. *to take off clothes*

פָּתַח v. K. *to open.* N. *to be
opened*

צָבָא n. m. (ים. and וֹת) *host*

צִדִּיק n. m. *righteousness*

צָוָה v. P. *to command*

צִיּוֹן n. f. *Zion*

צֶלֶם n. m. *image*

צִלְע n. f. (const. צִלְע, pl. ים.
and וֹת) *side, rib*

צָמַח v. K. P. *to sprout, to shoot
forth.* H. *to cause to sprout*

צַעֲקָה n. f. *cry*

צָרָה n. f. (צָרָת) *trouble*

קָבַל v. P. *to receive, accept*

קָבֵץ v. P. *to gather.* N. *to be
gathered*

קָבַר v. K. *to bury.* N. *to be
buried*

קֶדֶם n. m. *east*

קִדְמָה n. f. *former state*

קִדְמָה n. f. *east*

קִדַּשׁ v. K. (fut. a) *to be holy*
P. H. *to sanctify, conse-
crate.* N. Pu. *to be sancti-
fied.* Hith. *to sanctify* or
purify one's self

קֹדֶשׁ n. m. holiness, a holy place or thing	רָדָה v. K. to rule, have dominion
קָהָה v. N. to be gathered together	רְהֻטִּים n. m. pl. troughs
קוּם v. K. to arise	רוץ v. K. to run
קוֹץ n. m. thorn	רַחוּם adj. merciful
קָטָן, קָטַן adj. (קִטְפָּה) little, small	רַחֲמִים n. m. pl. mercies, compassions
קָטַר v. H. to burn incense	רָחַף v. P. to brood, hover over
קְטֹרֶת n. f. incense	רָחַץ v. K. to wash
קָלַל v. K. to be light, diminished	רִיב v. K. to contend
קִלְלָה n. f. a curse	רָמַשׁ v. K. to creep
קֶץ n. m. end	רֶמֶשׁ n. m. creeping thing, reptile
קָצָה n. m. end	רַע adj. (רָעָה) bad, evil
קָרָא v. K. to call. N. Pu. to be called	רָעָב n. m. famine
קָרַב v. K. (fut. a) to come near, approach. H. to bring near, offer	רָעָה n. f. evil
קָרַע v. K. to rend	רָקִיעַ n. m. firmament
רָאָה v. K. (fut. with Vav וַיֵּרָא) to see. N. to be seen, appear	שָׂדֶה n. m. (ים. and וֹת) field
רֹאשׁ n. m. (רִאשִׁים) head, source	שִׁיחַ n. m. bush, shrub
רֵאשִׁית n. f. beginning	שָׂם v. K. to place
רַב adj. (רַבָּה) much, many	שָׂכַל v. H. to be wise, act wisely
רַבָּה v. K. to be many, multiply intrans. P. H. (inf. abs. הִרְבָּה) to make many, multiply trans.	שָׁלְמָה n. f. garment
רְבִיעִי num. fourth	שִׂמְחָה n. f. gladness
רֶגֶל n. f. (רַגְלִים) foot	שָׂק n. m. sackcloth
	שָׂרַף v. K. to burn
	שִׂשׂוֹן n. m. joy
	שְׂאֲרִית n. f. remnant
	שְׁבִיעִי num. seventh
	שָׁבַע v. N. to swear

שִׁבְעָה n. m. *seventeen*

שָׁבַר v. P. *to break in pieces*

שָׁבַת v. K. (fut. *o* and *a*) *to rest, cease, keep Sabbath.*

H. *to cause to rest or cease*

שַׁבָּת n. m. f. (suf. שַׁבְּתוֹ) *Sabbath*

שֵׁהָם n. m. *onyx*

שׁוּב v. K. *to return.* P. H. *to cause to return, bring back*

שׁוּף v. K. *to bruise, crush*

שָׁחַת v. H. *to destroy*

שָׁיַת v. K. *to put*

שָׁכַב v. K. *to lie down*

שָׁכַח v. K. *to forget*

שָׁכַח v. K. *to subside*

שָׁכַל v. K. (fut. *a*) *to be bereaved.* P. *to bereave*

שָׁכַם v. H. *to rise early*

שָׁכַן v. K. *to dwell.* P. H. *to cause to dwell, to station*

שָׁלַח v. K. P. H. *to send, send away, put forth*

שְׁלִישִׁי num. *third*

שָׁלַךְ v. H. *to cast*

שְׁלֹמֹה n. m. *Solomon*

שָׁם adv. *there;* שָׁמָּה *thither*

שֵׁם n. m. (וֹת) *name*

שָׁמוּאֵל n. m. *Samuel*

שָׁמַיִם n. m. pl. *heaven*

שֶׁמֶן n. m. *oil*

שָׁמַע v. K. *to hear, with a direct object or with בְּ; to hearken*

שָׁמַר v. K. *to keep, observe.* N. *to keep one's self, take heed*

שֶׁמֶשׁ n. m. f. *sun*

שָׁנָה n. f. (ים.) *year*

שָׁנִי n. m. *crimson*

שֵׁנִי num. *second*

שְׁנַיִם m. שְׁתַּיִם f. num. *two*

שְׁנִית adv. *a second time*

שַׁעַר n. m. f. (ים.) *gate*

שַׁפְּחָה n. f. *handmaid*

שָׁקָה v. H. *to cause to drink, to water*

שֶׁקֶל n. m. *shekel*

שָׂרַץ v. K. *to creep, teem with, increase abundantly*

שָׂרָץ n. m. *creeping thing, reptile*

שֵׁשִׁי num. *sixth*

תַּאֲוָה n. f. *desire*

תַּאֲנֶה n. f. (ים.) *fig-tree, fig*

תֵּבָה n. f. *ark*

תֹּהוּ n. m. *desolateness*

תְּהוֹם n. m. f. (וֹת) *ocean, the deep*

תִּכְוָה n. m. *midst*

תּוֹלְדוֹת n. f. pl. *generations*

תַּחַת prep. *under, instead of*

תַּנִּין n. m. *sea-monster*

תָּפַר v. K. *to sew*

תָּפַשׁ v. K. *to lay hold of, seize*

תַּרְדֵּמָה n. f. *deep sleep*

תַּשׁוּקָה n. f. *desire*

ENGLISH-HEBREW VOCABULARY.

<i>Aaron</i> אֶהֱרֹן	<i>ashes</i> אֶפֶר
<i>above</i> מֵעַל	<i>assembly</i> עֵדָה
<i>to accept</i> קָבַל P.	<i>at</i> בְּ
<i>according to</i> כִּי	
<i>on account of</i> בְּעִבּוּר	<i>Baal</i> בַּעַל
<i>to adhere</i> דָּבַק K.	<i>babe</i> עֵנַל
<i>after</i> אַחֲרֵי	<i>bad</i> רַע
<i>Ahab</i> אֶחָאָב	<i>bdellium</i> בְּדִלְיָה
<i>Ai</i> הָעִי	<i>to be</i> הָיָה K.
<i>alive</i> חַי	<i>to bear (bring forth)</i> יָלַד K.
<i>all</i> כָּל	<i>beast (domesticated)</i> בְּהֵמָה
<i>alone</i> לְבַדּוֹ	<i>beast (wild)</i> חֵיָה
<i>also</i> גַּם, אֲמָ	<i>because</i> כִּי, אֲשֶׁר
<i>altar</i> מִזְבֵּחַ	<i>bed</i> מִטָּה
<i>Amanah</i> אֲמָנָה	<i>before</i> adv. טָרָם
<i>and</i> וְ	<i>before</i> prep. לִפְנֵי, לְפָנָי, לְפָנֶיךָ
<i>to anoint</i> מָשַׁח K.	<i>to begin</i> חָלַל H.
<i>apron</i> חֲגוּרָה	<i>beginning</i> רֵאשִׁית
<i>to appear</i> רָאָה N.	<i>behold</i> הִנֵּה, הִנּוּ
<i>appearance</i> מֵרָאָה	<i>belly</i> גִּחְוֹן
<i>to approach</i> נָגַשׁ K. N.; קָרַב	<i>benefit</i> גָּמוּל
K.	<i>to bereave</i> שָׁכַל P.
<i>to arise</i> קָם K.	<i>to be bereaved</i> שָׁכַל K.
<i>ark</i> אֲרוֹן	<i>besides</i> עוֹד
<i>article</i> כָּלִי	<i>between</i> בֵּין
<i>as</i> כַּ, כְּ, אֲשֶׁר	<i>birds</i> טוֹף

- to bless* בָּרַךְ K. (only in pass. part.) P.
blessing בְּרָכָה
blind עִוֵּר
blood דָּם
to blow נָפַח K.
bone עֶצֶם
to be born יָלַד N.
bread לֶחֶם
to break in pieces שָׁבַר P.
breath רוּחַ, נְשָׁמָה
to breathe נָפַח K.
to bring בָּאוּ H.
to bring back שׁוּב P. H.
to bring forth יָצָא H.
to bring forth children יָלַד H.
to bring forth grass דָּשָׁא H.
to bring near קָרַב H.
to bring up עָלָה H.
to brood רָחַח P.
brother אָח
to bruise שׁוּף K.
to build בָּנָה K.
to burn שָׂרַף K.
to burn incense קָטַר H.
burnt-offering עֹלָה
to bury קָבַר K.
bush שִׁיחַ
but (after a negative) כִּי

to call קָרָא K.
to capture לָכַד K.
to cast שָׁלַךְ H.
cattle בְּהֵמָה
- cave* מְעָרָה
to cease שָׁבַת
Chaldees כַּשְׁדִּים
cherub כְּרוּב
city עִיר
clean טָהוֹר
to be clean טָהַר K.
to cleanse טָהַר P.
to cleave (adhere) דָּבַק K.
to clothe לָבַשׁ H.
to be clothed with לָבַשׁ אוֹ לָבַשׁ K.
clothes בְּגָדִים
collection מִקְרָה
to come בָּאוּ K.
to come near קָרַב K.
to command צִוָּה P.
commandment מִצְוָה
company עֵדָה
compassions רַחֲמִים
to complete כָּלָה P.
conception הֶחְיוֹן
concerning עַל
to consecrate קָדַשׁ P. H.
to contain כּוּל P.
to contend רִיב K.
corresponding to כְּלָנִד
counterpart כְּלָנִד
covenant בְּרִית
to create בָּרָא K.
to creep רָמַשׁ K., שָׂרַץ K.
creeping thing רָמַשׁ, שָׂרַץ
crimson שָׁנִי
to crown עֲטַר P.

to crush דָּקַק K. H., שִׁוּף K.

cry זָעַקָה, זִעְקָה

to cry זָעַק K.

cunning עָרוֹם

to curse אָרַר K. P.

curse קָלָלָה

Cush כּוּשׁ

to cut כָּרַת K.

to cut off כָּרַת K. H.

Damascus דַּמָּשְׁק

darkness חֹשֶׁךְ

daughter בַּת

David דָּוִד

day יוֹם

deaf חֵרֵשׁ

death מָוֶת

to be put to death מוֹת Ho.

decade עֶשְׂוֵר

to deceive נִשָּׂא H.

the deep תְּהוֹם

to defile גָּאֵל P., טָנַף P.

to deliver הִלָּץ P.

to demolish נָהַץ K.

to descend יָרַד K.

desire תַּשׁוּקָה, תַּאֲוָה

to desire חָמַד K. P.

desolateness תַּחֲדָה

to destroy אָבַד P., שָׁהַת H.

to die מוֹת K.

to divide בָּרַל H.

to do עָשָׂה K.

dominion מִמְשָׁלָה

to have dominion רָדָה K.

door דֶּלֶת

dove יוֹנָה

to cause to drink שָׁקָה H.

to drive out גָּרַשׁ K. P., יָרַשׁ

or יָרַשׁ K. H.

dry land יַבֶּשֶׁת

to be dry יָבַשׁ K.

dust עָפָר

to dwell יָשַׁב K., שָׁכַן K.

dwelling מִשְׁכָּן

each אֶחָד

ear אָזֶן

to rise early שָׁכַם H.

earth אֶרֶץ

east קִדְמָה, קֶדֶם

on the east of לְ מִקְדָּם

to eat אָכַל K.

Eden עֵדֶן

Edom אֶדוֹם

Eleazar אֶלְעָזָר

Eli עֵלִי

emptiness בָּהִי

to come to an end בָּלָה K.

enmity אִיבָה

ephah אִיפָה

Esau עֵשָׂו

eternity עוֹלָם

Euphrates פָּרָת

even גַּם, אֵף

evening עָרֶב

every כָּל

evil adj. רָע, חָרָה

eye עֵין

face פָּנִים, אַפִּים

to fail נָפַל K.

to fall נָפַל K.

famine רָעָב

father אָב

to fear יָרָא

female נְקֵבָה

to make few מָעַט H.

field שָׂדֶה

fifth חֲמִישִׁי

fig, fig-tree תְּאֵנָה

fighting מִלְחָמָה

to fill מָלֵא K. P.

to find מָצָא K.

to finish כָּלָה P.

fire אֵשׁ

firmament רָקִיעַ

fish דָּגָה

flame לֹהֶט

flesh בָּשָׂר

to fly עָוָה K. P.

food מַאֲכָל

foot רֶגֶל

for conj. כִּי, prep. ל

forever לְעוֹלָם

to forget שָׁכַח K.

to form יָצַר K.

former state קִדְמָה

to forsake עָזַב K.

four אַרְבָּעָה

fourth רְבִיעִי

fowl עוֹף

from מִן

fruit פְּרִי

to be fruitful פָּרָה K.

to be full מָלֵא K.

garden גֶּן

garment בְּגָד, שְׁלֵמָה

gate שַׁעַר

to gather קָבַץ P.

to be gathered together קָוָה N.

gathering together מִקְוָה

generations תּוֹלְדוֹת

Gibeon גִּבְעוֹן

Gihon גִּיחוֹן

to give נָתַן K.

to give light אֹר H.

gladness שִׂמְחָה

glory כְּבוֹד

to go הָלַךְ K.

to go down יָרַד K.

to go forth, go out יָצָא K.

to go up עָלָה K.

gold זָהָב

good טוֹב

God אֱלֹהִים, אֵל

grass דָּשָׁא

great גָּדוֹל

to be great גָּדַל K.

to make great גָּדַל P.

greenness יָרֵק

ground אֲדָמָה

hail בָּרָד

half חֲצִי

Haman חָמָן

hand יָד

handmaid שפחה
Havilah חַוִּילָה
he הוּא
head ראש
to hear שָׁמַע K.
to hearken שָׁמַע K.
heart לֵב, לִבָּב
heaven שָׁמַיִם
to be heavy כָּבֵד K.
to take heed שָׁמַר N.
heel עָקֵב
help עֲזָר
herb עֵשֶׂב
Hiddekel חִדְקֵל
to hide חָבֵא H.
hither הֵנָּה
to lay hold of תָּפַס K.
holiness קֹדֶשׁ
to be holy קָדַשׁ K.
honey דְּבַשׁ
honor כְּבוֹד
to honor כָּבֵד P.
host צָבָא
house בַּיִת
to hover over רָחַף P.
how אֵיכָכָה
how much less כִּי אַף—how
much more id.
husband אִישׁ

I אֲנִי, אֲנִי
if אִם
image צֶלֶם
in בְּ

incense קֹטֶרֶת
to burn incense קָטַר H.
to increase abundantly שָׁרַץ K.
indeed אָמֵן
to inhabit יָשַׁב K.
instead of תַּחַת
instruction מוֹסֵר
into בְּ
Israel יִשְׂרָאֵל
it הוּא, הִיא

Jacob יַעֲקֹב
Jehovah יְהוָה
Jericho יְרִיחוֹ
Jerusalem יְרוּשָׁלַם
Jew יְהוּדִי
Joseph יוֹסֵף
joy שְׂשׂוֹן
Judah יְהוּדָה
judgment מִשְׁפָּט

to keep שָׁמַר K.
to keep back מָנַע K.
to keep Sabbath שָׁבַת K.
kind n. מִין
kindness חֶסֶד
king מֶלֶךְ
to make king מָלַךְ H.
kingdom מַמְלָכָה, מְלָכוּת
to know יָדַע K.
to let know יָדַע H.

land אֶרֶץ, אֲדָמָה
large גָּדוֹל

to lead הָלַךְ H.

leaf עֵלֶף

to leave עָזַב K.

lest פֶּן

to lie down שָׁכַב K.

life נֶפֶשׁ, חַיִּים, חַיָּה

light אֹר

a light מְאוֹר

to give light אֹר H.

like כִּי

likeness דְּמוּת

little קָטָן

a little מְעַט

to live חָיָה, חַיִּי K.

living חַי

living thing חַיָּה

lo! הִנֵּה, הֵן !

to lodge לִין K.

lord אֲדוֹן, בָּעַל

Lord אֲדֹנָי

to love אָהַב K.

luminary מְאוֹר

majesty הֶדֶר

to make עָשָׂה K.

to make a covenant כָּרַת K.

to make few or small מְעַט H.

to make king מָלַךְ H.

to make many רָבָה P. H.

male זָכָר

man אָדָם, אִישׁ, אַנּוּשׁ

young man נָעַר

manna מָן

many רַב

to be many רָבָה K.

Mara מָרָא

master אֲדוֹן

mercies רַחֲמִים

merciful רַחוּם

mercy חַסֵּד

midst תְּוֹךְ

mist אָד

month חֹדֶשׁ

moon יָרֵחַ

Mordecai מֶרְדֵּכַי

morning בֹּקֶר

mother אִם

mouth פֶּה

much רַב

to multiply intrans. רָבָה K.,

trans. רָבָה P. H.

naked עָרוֹם

nakedness עִירֹם

name שֵׁם

Naomi נְעֹמִי

nation גּוֹי

to bring near קָרַב H.

to come near קָרַב K.

new חֲדָשׁ

night לַיִל

Noah נֹחַ

nostril אָף

not לֹא, בְּלֹאִי, אֵל

there is not or was not אֵין

that not פֶּן

not yet טְרוֹם

now (entreaty) נָא, (time) עַתָּה

to observe שָׁמַר K.
 ocean תְּהוֹם
 to offer עָלָה H., קָרַב H.
 oil שֶׁמֶן
 olive, olive-tree זֵית
 one אֶחָד
 onyx שֹׁהַם
 to open פָּתַח K.
 to open the eyes פָּקַח K.
 or (in a disjunctive question)

אִם

out of מִן
 over עַל
 over against נִגַּד
 overtake דָּבַק H.

pain עֲצָבוֹן, עֲצָב
 to part פָּרַד K. P. H.
 people עַם
 to perish אָבַד K.
 Pharaoh פַּרְעֹה
 Pharpar פַּרְפָּר
 Philistines פְּלִשְׁתִּים
 pillar אֲשָׁרָה
 Pison פִּישׁוֹן
 place מְקוֹם
 to place נִיחַ H., שִׁים K.
 to plant נָטַע K.
 to pour יָצַק K.
 pray! I pray thee נָא
 in the presence of לְפָנַי, לְנֶגְדִי
 על־פָּנַי
 priest כֹּהֵן
 to produce עָשָׂה K.

to produce seed זָרַע H.
 to pulverize דָּקַק K. H.
 pure טָהוֹר
 to be pure טָהַר K.
 to purify טָהַר P.
 to purify one's self קָדַשׁ Hith.
 to put נִיחַ H., נָתַן K., שָׂיַח K.
 to put forth שָׁלַח K. P.
 to put on clothes לָבַשׁ or לְבַשׁ
 K.

queen מַלְכָּה

rain מָטָר
 to cause to rain מָטָר H.
 to receive קָבַל P.
 to recount סָפַר P.
 to redeem גָּאַל K.
 to reign מָלַךְ K.
 to remember זָכַר K.
 remnant שְׁאֵרִית
 to rend קָרַע K.
 reptile רֶמֶשׁ, רֶמֶשׂ
 respecting אֶל־
 to rest נִיחַ K., שָׁבַח K.
 to return intrans. שׁוּב K.
 rib צֶלַע
 righteousness צְדָקָה
 to rise early שָׁכַם H.
 river נָהָר
 rock סֶלַע
 to roll גָּלַל K.
 rule מְמִשְׁלָה
 to rule מָשַׁל K., רָדָה K.

to run רץ K.

Sabbath שַׁבָּת

to keep Sabbath שַׁבָּת K.

sackcloth שק

salvation יִשׁוּעַ

Samuel שַׁמּוּאֵל

to sanctify קִדַּשׁ P. H.

to say אָמַר K.

sea יָם

sea monster תַּנִּינִן

season מוֹעֵד

second שֵׁנִי

a second time שֵׁנִית

to see רָאָה K.

seed זֶרַע

to produce seed זָרַע H.

to seize תָּפַשׁ

to sell מָכַר K.

to send, send away שָׁלַח K.

P. H.

to separate בָּדַל H., פָּרַד K. P.

H.

separation בִּדּוּד

serpent נָחָשׁ

servant עֶבֶד

to serve עָבַד K.

seventh שְׁבִיעִי

to sew תָּפַר K.

she היא

shekel שֶׁקֶל

to shine אֹרַח K. N.

to shoot forth צָמַח K. P.

shrub שִׁירָה

to shut, shut up סָגַר K.

side צִלָּע

sight מַרְאֶה

sign אֹת

silver כֶּסֶף

sister אָחֻוֹת

to sit יָשָׁב

sixth שֵׁשִׁי

skin עוֹר

to sleep יָשָׁן K.

deep sleep תַּרְדֵּמָה

small קָטָן

to make small מָעַט H.

so כֹּה, בֵּן

to soil טָנָף P.

Solomon שְׁלֹמֹה

son בֵּן

sorrow עֲצָבוֹן, לְעָצַב

soul נַפֶּשׁ

sound קוֹל

source רֹאשׁ

to sow זָרַע K.

to speak דִּבֶּר P.

species מִין

spirit רִיחַ

splendor הוֹד

to spring up (said of grass)

רָשָׁא K.

to sprout צָמַח K. P.

to stand עָמַד K.

star כּוֹכָב

to station שָׁכַן P. H.

statue מַצֵּבָה

stone אֶבֶן

to be strong חֲזָק K.

to subdue כָּבַשׁ K. P.

subtle עָרוּם

suckling עוּל

sun שֶׁמֶשׁ

to surround סָבַב K.

to swear שָׁבַע N.

sweat זְעָה

sword חֶרֶב

tabernacle מִשְׁכָּן

to take לָקַח K.

to take off clothes פָּשַׁט H.

to teem with שָׂרַץ K.

to tell נָגַד H., סָפַר P.

tent אֹהֶל

that conj. אֲשֶׁר, כִּי, pron. הוּא

that not כִּי־לֹא

the הַ

then אָז

there שָׁם

therefore עַל כֵּן

third שְׁלִישִׁי

this זֶה

thistle דִּרְדֹר

thither שָׁמָּה

thorn קוֹץ

thou אַתָּה

throne כִּסֵּא

thus כֵּן

Tigris חֲדַקְל

to till עָבַד K.

time (duration) עֵת

time (repetition) פְּעַם

to אֶל, לְ

to cause to toil יָגַע P. H.

to touch נָגַע K.

tree, trees עֵץ

trouble צָרָה

troughs רִהְטִים

to be found true אָמֵן N.

truly אֱמֻנָם

tunic כְּתָנִית

to turn הָפַךְ K.

two שְׁנַיִם

under תַּחַת

until עַד

unto אֶל, עַד

upon עַל

Ur אֹר

vapor אָדָם

to be verified אָמֵן N.

very מְאֹד

vessel בָּלִי

virgin בְּתוּלָה

voice קוֹל

to walk הֵלֵךְ K.

to walk about הֵלֵךְ Hith.

war מִלְחָמָה

to wash רָחַץ K.

water מַיִם

to water שָׁקָה H.

way דֶּרֶךְ

to wear לָבַשׁ or לְבַשׁ K.

to weary יָגַע P. H.

to be weary יָגַע K.

well n. בָּאָר
what? מָה
whatever מִהַ
whence? מֵאַיִן
where? אַי, אֵינָה
which אֲשֶׁר
whither? אֵנָה
who אֲשֶׁר
who? מִי
whoever מִי
whole כָּל
why? לָמָּה, לְמַה
wife אִשָּׁה
wilderness מִדְבָּר
wind רוּחַ

window אֶרְבֶּה
wing כָּנָף
to be wise שֹׂכֵל H.
to act wisely שֹׂכֵל H.
with עִם, בְּ, אֶת
to withhold כָּלָא K., מָנַע K.
woman אִשָּׁה
word דְּבַר
work מְלָאכָה

year שָׁנָה
yet עוֹד
young man נָעַר

Zion צִיּוֹן

13

ms. 122

unknown of the
one called, Mr. Tera
Tera, said to be

2

and ...

9

...

ing ...

...

[

... and ...
... I was ...
... I mean ...
... I said ...

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